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## Review

VOL. LI

OCTOBER, 1953

NUMBER 8

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Published monthly except July and August by The Catholic Education Press, The Catholic University of America, Washington 17, D.C. Subscription price: yearly, \$4.00; single number, 40 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D.C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

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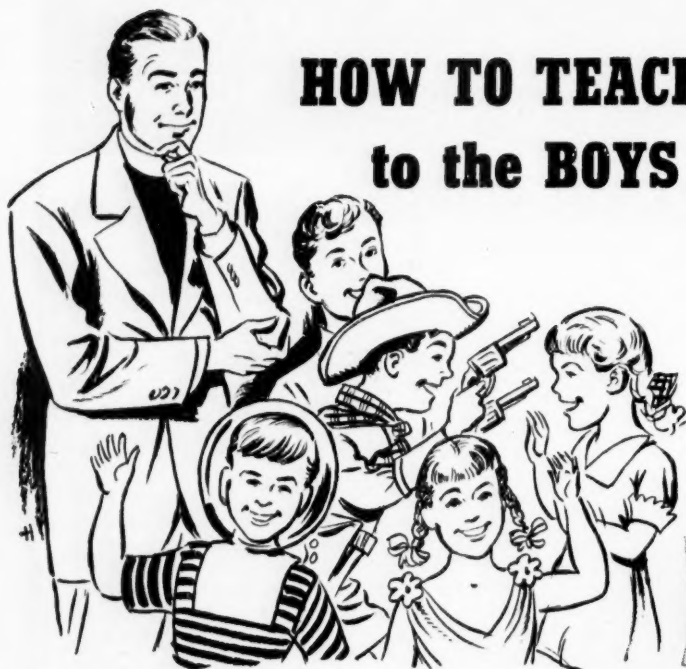
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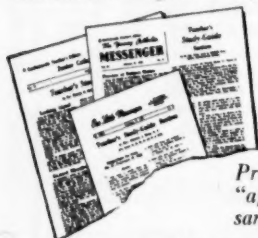
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## The Rt. Rev. William H. Russell

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Even to have known a man all boyish and enthusiastic about the smallest gestures and the glances and the loving, sharp ripostes of Christ is itself no little thing. It makes a difference to have known such a one. It made a difference in all the people who ever knew or listened to William Henry Russell, priest of the Archdiocese of Dubuque and teacher at The Catholic University of America. And the difference was roughly this: that whereas before there had been a cultivated ignorance taking the form of satisfaction with one's knowledge of the gospel, there came in its place a realization that here was a man committed to the interests of another Man in a way that all of us should be and most of us are not.

Now he is dead, this man who loved to argue but could not quarrel; this teacher who knew that all was lost if hearers learned but did not realize; this warm-hearted friend to students; this disciple to whom the Master's person and prerogatives were everything. The editors of THE CATHOLIC EDUCATIONAL REVIEW commend his soul to your prayers.

## A REPORT ON THE PHONETIC METHOD OF TEACHING CHILDREN TO READ

REV. JOHN B. McDOWELL\*

### INTRODUCTION

Within recent years we have witnessed a revival of phonics in the primary reading class. Perhaps it is not correct to say that it is a revival for there has always been some phonetic training in the reading program. It would be better to say that there has been a revival of that program which demands thorough training and development of phonetic skills before the child begins to read. In such a program, the initial aim is the development of the skill of pronouncing letters, then syllables and words, and finally sentences.

The revival of this strict phonetic approach to reading has been viewed with alarm by some and joy by others; all, however, have shown considerable interest and concern. Some have vigorously maintained that the phonetic method is not only *a* way of teaching reading, but *the* way. Some write about it as though it were a new discovery never before attempted, or as if phonetic training has never had any role whatever in primary reading.

On a matter of this sort everyone is entitled to his own opinion, and there are a considerable number of educators who feel quite differently about this matter. This is not an attempt to summarize the feelings or convictions of the latter group. It is just one man's opinion.

In the Diocese of Pittsburgh, considerable interest was manifested in this phonetic revival. It was decided to investigate the "new" method and to assign certain teachers to study the method. These teachers were to experiment for three years and then make a report. The results of this study stimulated a great deal of interest and a more extensive work was undertaken under the direction of the diocesan school office. The procedures and results of this study will be outlined in this report.

---

\*Rev. John B. McDowell, Ph.D., is assistant superintendent of schools in the Diocese of Pittsburgh.

## PROCEDURES OF THE STUDY

The supervisor of the community employing the experimental (phonetic) method was asked to recommend any five schools in the diocese where the phonetic method was in use. The choice of the five schools employing the diocesan-approved method was made by the diocesan school office. Every effort was made to select schools for the latter group in which the intelligence and socio-economic levels were similar to those in the schools constituting the experimental group. The selection was made on the basis of the Otis Intelligence Test administered at the beginning of the school year and filed in the school office. No particular effort was made to control the teaching variable. Actually teachers of three different communities were involved. The supervisors of these communities were informed that some experimental work would be done, but the nature of the work was not revealed. The selection of the tests, the dates, the procedures and all related matters were determined by the school office.

Since the phonetic method had been in use for three complete years in the schools comprising the experimental group, it was decided that all testing should be done at the fourth-grade level. This plan would provide an opportunity to study the results of the total primary phonetic program and compare them with the results of the regular diocesan-approved program. The latter program, by the way, included phonetic training, but as a subsidiary word-attack skill which is introduced gradually and developed through analysis of meaningful material.

The ten fourth grades selected for the study had a population of 550 students. The average class size was approximately 45 students, since some schools had double classes. In the middle of December all the children were given the California Test of Mental Maturity, Elementary Form, 1951 edition. Due to absences and incomplete papers, 33 papers were eliminated, giving a total tested population of 517. The tests were administered by the supervisors or the principals, and in some instances by a qualified teacher appointed by the supervisor. All papers were scored under the direction of the supervisors and sent to the school office. On the basis of these data the groups to be included in the experiment were formed. It was decided that



the groups be set up before the administration of the other tests.

#### ADMINISTRATION OF THE READING TEST

The reading tests were sent to the schools on Thursday, January 8, 1953, so as to arrive on Saturday of that same week. The supervisors were instructed to follow the same procedures in administering the test as previously indicated for the intelligence tests. They were to be given Monday morning to all fourth graders and sent immediately to the school office. On the following Saturday, twenty-two teachers from other schools spent the day scoring the papers and entering the results on the sheets already drawn up. As might be expected a few children selected for the study were absent. Either the partner of that child was dropped from the other group or substitution was made when this could be done.

It so happened that the regular diocesan testing program called for the administration of the Metropolitan Achievement Battery during the third week of January in all the schools, fourth to eighth grade. Since these results were available, the scores for the Metropolitan were also included in the study. Consequently, a fairly accurate and complete picture of the performance of the fourth graders is available.

In establishing the confidence levels to be followed in determining the significance of differences between obtained means there is a certain degree of liberty. Any restrictions that are placed should take into consideration, not only statistical limitation, but the nature of the study. The generally accepted five per cent confidence level as a minimal margin is a safe rule to follow. Any absolute difference, if it is significant at the five per cent level, is explicable by chance in only five cases out of a hundred. Or to put it another way, in 95 out of 100 chances the obtained difference is a true one and groups are significantly different. If the difference is significant at the one per cent level, it means that there are 99 out of 100 chances that it is a true difference, or conversely, in only one case in a hundred is it a chance difference.

Our purpose will be to examine the results of the Iowa Silent Reading Test and the Metropolitan Achievement Battery and



determine if any of the obtained differences are statistically significant. This will be indicated by the  $t$  listed in the last column of each table. A  $t$  of 1.96, then, indicates that the reported means are "significantly" different. The means are "very significantly" different if the  $t$  is 2.56 or greater.

## RESULTS OF THE IOWA SILENT READING TEST

Table 1 presents a report on 284 fourth graders, 142 in each group. These groups were formed on the basis of their performance on the intelligence test, as well as sex. One other important factor was considered. Only those children whose entire primary work was uninterrupted in either the phonetic or regular reading program were included in these groups. Children enrolled at any time after the first grade registration were excluded from these groups.

As will be noted by examining Table 1, the 77 sets of boys and 65 sets of girls were closely matched. There is no significant difference in their intelligence quotients. The variability of the two groups is approximately the same.

An examination of the means reported for the two groups indicate that those following the regular diocesan program performed better on every section of the Iowa Silent Reading Test except Directed Reading and Alphabetizing. The difference in

TABLE 1  
COMPARISON OF RESULTS ON THE IOWA SILENT READING TEST  
OF 142 PUPILS USING THE PHONETIC METHOD OF READING  
AND OF 142 PUPILS USING THE DIOCESAN METHOD

	Phonetic Method		Diocesan Method		Comparison		
	M	S.E. M	M	S.E. M	Diff.	S.E. diff.	$t$
I.Q.	115.5	1.2	114.9	1.3	.6	1.7	.4
Rate	127.5	1.5	133.2	1.7	- 5.7	2.3	-2.5
Comprehension	129.7	1.3	131.8	1.2	- 2.1	2.1	-1.0
Directed Reading	131.8	1.1	131.7	1.1	.1	1.5	.1
Word Meaning	129.4	1.3	132.9	1.3	- 3.5	1.8	-2.0
Paragraph Comp.	127.1	1.5	132.8	1.4	- 5.7	2.1	-2.8
Sentence Meaning	129.5	1.0	130.1	1.7	- .6	2.0	-.5
Alphabetizing	139.7	1.0	134.8	.9	4.9	1.4	3.5
Use of Index	123.8	1.3	135.0	1.5	-11.2	1.9	-5.8
Median R.	129.2	.9	132.9	1.0	- 3.7	1.4	-2.7

Alphabtizing only is very significant in favor of the phonetic group. All other differences favor the group following the diocesan program. On Word Meaning the difference in favor of this group is significant. The difference is very significant in three tests: Rate, Paragraph Comprehension, and Use of the Index. Finally, in total score or Median Reading Score, which in the Iowa Test is used as an index of general reading ability, there is a very significant difference in favor of the group following the diocesan program.

No significant difference is reported for the first test of Comprehension, Directed Reading, or Sentence Meaning.

The group following the diocesan program, therefore, reads faster, understands words, comprehends paragraphs, uses the index, and, in general, reads better than the phonetic group. The latter, however, is better at alphabetizing than the group following the diocesan program. On Directed Reading and Sentence Meaning, the groups are about the same.

#### RESULTS OF THE METROPOLITAN ACHIEVEMENT TEST

Table 2 reports the results of the Metropolitan Achievement Battery. The reader will note that there are only 128 sets of pupils in his group. Several children missed the regular examinations and some missed certain sections. No substitutions were made, but the child was simply dropped along with his partner from the groups already formed. It will be noted, however, that the groups are still well matched and only a slight difference favors the phonetic group.

TABLE 2  
COMPARISON OF RESULTS ON METROPOLITAN ACHIEVEMENT BATTERY  
OF 128 PUPILS USING THE PHONETIC METHOD OF READING  
AND OF 128 PUPILS USING THE DIOCESAN METHOD

	Phonetic Method		Diocesan Method		Comparison		
	M	S.E. M	M	S.E. M	Diff.	S.E. diff.	t
I.Q.	115.5	1.2	114.9	1.3	.6	1.7	.4
Reading	173.1	2.0	177.8	1.9	-4.7	2.8	-1.7
Vocabulary	178.9	1.7	180.4	1.6	-1.5	2.3	-.6
Arithmetic Fund.	164.0	.9	163.7	.9	.3	1.3	.2
Arithmetic Prob.	173.0	1.1	172.8	1.2	.2	1.6	.1
Language Usage	176.3	1.7	180.2	1.4	-3.9	2.2	-1.8
Spelling	182.6	1.9	175.3	1.6	7.3	2.6	3.0

A glance at the means reported for both groups indicates that on the reading, vocabulary and language tests the difference favors the group following the diocesan program. None of these differences are significant according to the confidence levels accepted for this study. It should be noted, however, that the trend on the reading and language usage tests strongly favors the diocesan program. On the arithmetic sections there is no significant difference, and a glance at the table will show that the two groups are doing about the same level of work. On the spelling test, however, those following the phonetic program were clearly superior to the other group and the difference is very significant.

A reading of Tables 1 and 2 should demonstrate the need for careful measurement of any abilities subjected to research analysis. Obviously the Metropolitan Achievement Test does not attempt to analyze completely or precisely the various aspects of reading ability. On the other hand, the Iowa Silent Reading Test, being a more precise and complete measure of reading ability, brings to light important factors obscured in the ordinary examination.

That the phonetic group is doing superior work in alphabetizing and spelling should not be surprising. From the very beginning, training in the alphabet and spelling is stressed. Unfortunately, it is stressed to the point that meaning takes a secondary place. The sounding of letters is coupled with the tracing of them, and early in this program, long before children attempt to read, the spelling of words is taught. Many of the words are meaningless either because they are nonsense syllables or because they are too difficult for the child. Their use in the lesson is determined by the particular phonetic family (the "laws of the alphabet") that is being taught. The following are actual classroom situations.

In the first semester of the first grade, before reading is undertaken, one encounters the following and similar incidents. A word is given to the class, e.g., *let*. The children are instructed to give all the words that rhyme with *let*. When the word is given, it is to be spelled. Here are some actual results: *bet*, *cet*, *het*, *fet*, *met*, *get*, *set*, *pet*, *jet*. All of these are not found in the text. This is an actual list made during a first-grade

phonics class. Now, *met*, *get*, and *set* are basic vocabulary words and have an AA rating in the Thorndike-Lorge Dictionary. But, *cet*, *het*, and *fet* are not found in that dictionary, and as far as I know, they are not found in any dictionary. They are not words. *Bet*, *pet*, and *jet* are not basic vocabulary words. The same Thorndike-Lorge Dictionary indicates that these words occur 33, 26, and 9 times per million words, respectively.

Here are other typical examples: rhyming *deck*—*neck*, *peck*, *heck*, *beck*, *reck*. The word *heck* does not occur in some of the better dictionaries although it must be admitted that it is heard occasionally from some children. *Beck*, according to the dictionary, means a "motion of the head or hand meant as a call or command." *Reck* means "care, heed, or be important or interesting," and not as one child told me, "what happens when one car gets in front of another car coming the other way."

The laws of the alphabet are also developed by using the following terms: *vex* (17), *rex* (2), *tex* (0), *ham* (17), *hum* (20), *hem* (14), *tam* (0), *tim* (0), *tom* (0). All of these occur during the first semester of the first grade. At the second grade, one encounters examples such as these: *peer* (39), *queer* (48), *deer* (35), *sheer* (19), *sneer* (12), *seer* (4), *steer* (33). The number in parentheses indicates the number of times per million these words occur. A zero means that it does not appear in the Thorndike-Lorge Dictionary.

Now the emphasis in this program is: (1) pronounce, (2) rhyme, (3) spell. I have asked children what some of these words meant and have heard teachers ask them. Many are not words and have no meaning. For many of these words, the children know no meaning. One could hardly blame a second grader, who can spell and pronounce *peer* for not knowing its meaning, or confusing it with *pier*, or, sometimes, *pear*.

The "mental set" which this develops in the child is quite obvious from observing any classroom situation or by examining the data already presented. The child is attentive to pronouncing the word, to getting *anything* that rhymes with the original word (thus *cet*, *het*, and *fet* which are not words but which rhyme with *let*), and with spelling the word. But the "mental set" of looking for meaning is not there.

Herein lies the real weakness of the phonetic method. Or perhaps it would be better to say, this is the reason why a phonetic program should not be confused with a reading program. Reading is the interpretation of written symbols. The meaning is not contained in the letters that form the words. Nor is the meaning contained in the oral version of those written symbols. Learning to read is not that easy. Children are not learning to read when they are sounding letters. Anyone who has watched this program has seen proof of this. The child who sounds *peer*, *het*, *beck*, *tam*, for example, has (1) learned the code and (2) deciphered it phonetically, but he has not *read* the word. And in following the laws of the alphabet he may never get the meaning. The meaning is in his mind or it is not in his mind. The word, written or oral, does not contain it. Both are symbols, arbitrarily selected, to represent some idea or meaning. There are many educators who feel that, since all this is true, the so-called laws of the alphabet should be subordinated to meaning. They feel that emphasis must be on the development of meanings. This, of course, must be done slowly, sometimes tediously. But it does develop the "mental set" which is of the essence in reading: the habit of looking for the meaning. A method which does not do this, but which gears the child to look for sound, spelling, or rhyme, or considers meaning the "tra-la-la," if it considers it at all, does not fit the definition of reading.

There is little wonder, then, that children who are taught to spell from the very beginning, who are taught the alphabet from the very beginning, should excel in these skills. The strange thing is that they are not better at such skills. The fourth graders following the phonetic method had a 5.4 grade equivalent in alphabetizing and a 5.3 grade equivalent in spelling. The group following the diocesan program had a 4.7 in alphabetizing and a 4.9 in spelling. The norm for both groups is 4.5 since the tests were administered in January of the fourth year.

But while the alphabetizing grade score was 5.4 and the spelling 5.3 for the phonetic group, their word meaning grade equivalent was 4.5 and their grade equivalent for Paragraph Comprehension and Sentence Meaning was 4.1. It is not difficult to see what must be sacrificed in a program that is oriented toward pronouncing and spelling skills.



The group following the diocesan program had, as mentioned, a 4.7 grade equivalent in Alphabetizing and 4.9 in Spelling. Both of these scores as compared with the norms are more than satisfactory. The grade equivalent for Word Meaning was 5.1; it was 4.6 for Paragraph Comprehension and 4.4 in Sentence Meaning. In Sentence Meaning alone does this group drop one month below the norm. There is a more rounded and harmonious development of reading skills and nothing is being sacrificed. One can hardly complain about children midway through the fourth grade being able to spell at the level of children who are completing that grade.

#### IMPORTANCE OF THE FIRST FIVE MONTHS OF PHONICS

In the "new" phonetic method, formal reading begins sometime near the end of January. During the first semester, the "mechanics of reading" are developed. The child does no formal reading. He concentrates on sounding, rhyming, and spelling. Obviously, the child who misses this all-important semester of vocalizing should be under a terrific handicap.

Table 3 reports the results of the Iowa Silent Reading Tests for two groups formed from fourth graders in the phonetic program. Some of these children did not have the complete phonetic program. Those identified as Phonics B missed the all-important first semester. The Phonics A group are those who have had

TABLE 3  
COMPARISON OF RESULTS ON THE IOWA SILENT READING TEST  
OF 56 PUPILS WHO HAD ENTIRE PHONETIC METHOD PROGRAM  
AND OF 56 PUPILS WHO MISSED FIRST FIVE MONTHS

	Group A Full-Program		Group B Missed 5 Months		Comparison		
	M	S.E. M	M	S.E. M	Diff.	S.E. diff.	t
I.Q.	110.5	1.7	110.4	1.6	.1	2.3	.1
Rate	124.9	2.0	124.0	2.4	.9	3.2	.3
Comprehension	127.2	1.5	127.9	2.1	-.7	2.6	-.2
Directed Reading	126.4	1.8	125.2	1.6	1.2	2.4	.5
Word Meaning	123.5	1.9	125.0	1.6	-1.5	2.9	-.6
Paragraph Comp.	120.5	2.4	123.8	1.5	-3.3	2.9	-1.2
Sentence Meaning	123.9	1.9	127.6	1.7	-3.7	2.6	-1.5
Alphabetizing	137.6	1.4	136.0	1.4	1.6	2.0	.8
Use of Index	119.7	1.9	119.6	1.7	.1	2.6	.1
Median R.	124.8	1.4	126.1	1.2	-1.3	1.8	-.7



the full phonetic program from the first day of school. There are no significant differences to report. The Phonics B group, those who missed the first semester, performed just as well on the Iowa test as did the Phonics A group. Indeed, the Phonics B group did slightly better on Word Meaning, Paragraph Comprehension, Sentence Meaning, and general reading ability. The "handicapped" group is working at the same level in Alphabetizing, Rate, Comprehension, Directed Reading, and Use of the Index.

Because these groups were formed before the administration of the Iowa and Metropolitan Tests, solely on the basis of intelligence and the criteria explained above, the scores for the Metropolitan cannot be reported. In the original group there were only 56 sets: 30 sets of boys and 26 sets of girls. The casualty rate for the Metropolitan Test was rather high, cutting the sample to a meaningless number. However, the data presented do give a good opportunity to compare the reading ability of children now in the fourth grade of schools following the phonetic method. Apparently, after three and a half years, it makes little difference whether the child had those first five months of extensive drilling in the mechanics of pronouncing and rhyming. In fact, the Phonics B group did about as well in alphabetizing as the Phonics A group. On those skills so fundamental to reading, the Phonics B group is doing slightly better work.

#### A GLANCE AT THE BEST PHONETIC PROGRAM

Every program has its strong and weak points. There is always the danger of drawing conclusions on weak points and making rash judgments. This would hardly be fair to any program since its effectiveness is always limited by the environment in which it is used. Consequently, it was decided to examine the performance of children in the best phonetic program and compare it with the group following the diocesan-approved program. There was no difficulty selecting the best phonetic school. The breakdown of the results of their performance on the Iowa test is compared with the total group following the diocesan program in Table 4.

On five tests the best phonetic group did better than the other

TABLE 4  
COMPARISON OF RESULTS ON THE IOWA SILENT READING TEST  
OF 64 PUPILS IN THE BEST PHONETIC METHOD PROGRAM  
AND OF ALL 142 PUPILS USNIG DIOCESSAN METHOD

	Phonetic Method		Diocesan Method		Comparison		
	M	S.E. M	M	S.E. M	Diff.	S.E. diff.	t
I.Q.	118.3	1.9	115.1	1.1	3.2	2.2	1.5
Rate	135.6	2.6	133.2	1.7	2.4	3.1	.7
Comprehension	133.3	2.0	131.8	1.2	1.5	2.4	.6
Directed Reading	128.0	1.7	131.7	1.1	-3.7	2.0	-1.8
Word Meaning	136.0	2.0	132.9	1.3	3.1	2.4	1.3
Paragraph Comp.	130.6	2.2	132.8	1.4	-2.2	2.6	-.9
Sentence Meaning	132.5	2.0	130.1	2.4	2.4	3.1	.8
Alphabetizing	136.2	1.3	134.8	.9	1.4	1.6	.9
Use of Index	128.0	1.8	135.0	1.5	-7.0	2.3	-3.1
Median R.	132.0	1.4	132.9	1.0	-.9	1.7	-.5

group. None of these differences are statistically significant. On the three remaining tests and on general reading ability the trend favors the group following the diocesan program. Only one difference is statistically significant and this occurs for Use of the Index.

One might conclude on the basis of these data that there is little difference between the best phonetic program group and the general group following the diocesan program. However, a glance at the mean IQ's reported will suggest the opposite. The *t* for this is 1.5. While it is true that such a *t* is not significant at the five per cent level, nevertheless, there is a very marked probability that a true difference exists in the mental ability of the two groups. One could hardly maintain that the two groups are properly matched. The phonetic school certainly has a considerable advantage in intelligence while their work is not significantly better for any test on the Iowa.

The conclusion should be obvious. The phonetic method, even under the ideal conditions, is not accomplishing the results that it is said to accomplish.

#### CONCLUSION

The above study was made with the conviction that an honest inquiry should be made into the merits of the phonetic method. A school system should always be anxious to stop and evaluate

its work, and if conditions warrant it, make those changes necessary to improve its program. Reading is only one aspect of the total program, but it is an important one, and primary reading is fundamental. This program should be of the highest caliber. And since so much time is spent on this subject in the primary grades, efficiency and honesty demand that the time be put to good use. But a school system that measures its results solely in terms of grade equivalents or percentiles is missing the point. Improvement is important, but improvement at any price is too great a risk involving not only children and teachers, but a philosophy of life that demands extraordinary homage. A child must learn to read and he must learn the things he reads, but the development of his intellectual nature, his pursuit of meaning and truth, should be of prime importance in the Catholic school where the philosophy of life teaches that God is the Truth. A system that sets the stage for a mechanical approach to reading, which gives meaning a secondary place not only jeopardizes the true nature of reading, but, as a matter of fact, makes our philosophy a mere abstraction by encouraging a mental attitude that cannot be allowed to endure.

Reading is the perception of words and their interpretation. Words are merely symbols. There is no magic in a word, written or sounded, that makes it mean anything. In true human learning, the child goes from *knowns* to *unknowns*, if we are to accept the authority of Saint Thomas. He proceeds from what he knows to what he does not know. He does not learn from words unless these words are already associated with some meaning in his own mind. And herein lies the importance of language. Someday, the child is supposed to perceive written symbols and gain ideas from them. This can never happen unless those symbols are already associated with ideas in his mind. This is the essence of learning to read: the association of the right concept with the right written symbol. Aside from that, he must learn to sound those written symbols, but unless they are already associated with a concept in the child's mind, there seems to be no point in pronouncing them. Moreover, as was pointed out above, functional pronunciation presupposes meaning. If anything should have stress or emphasis in reading, it should be meaning or concept development. Naturally this is not so easy to

develop, nor so pleasant, although good teachers consistently do it and manage somehow to keep other things in their proper place.

It is generally accepted that it is foolish to have a child chant a definition which he does not understand. This, almost everyone admits, is contrary to every fundamental of human learning. If it is not true, then our whole concept of man and the nature of the learning process is wrong. We should also admit that building a skill in such a fashion that its mechanical aspects overshadow its essence is wrong.

This does not mean that phonics is of no value. Certainly not. Children must learn to pronounce words and to spell better, and phonetics will do this. But we must not sacrifice the many other things we believe in and stand for. Phonics can also serve its purpose in reading as one of the subsidiary word-attack skills. But to overemphasize it is to deny the child many other such skills and to submerge meaning under a barrage of mechanics that do nothing to enhance the splendid educational program offered in Catholic schools.

The teacher who does not know phonics is poorly equipped to teach at any level, let alone the primary grades. But the teacher who feels that children should be sounding and spelling words they do not understand is hardly orienting the total and harmonious development of the child toward the exalted goals proclaimed by a Catholic philosophy of education.

There was a time when it was thought that children passed through a mathematical age, a memory age, and so forth. Identify the age and dose in large quantities was the corollary to that thesis. But a child is not so many senses, and parts, and a soul in some mechanical or accidental union. The child is one, with many faculties and abilities ready to develop slowly to some God-given limit. He must speak, see, hear, but he must also, think, desire and love. And the task of educating all these potentialities gradually, slowly, sometimes tediously, with the proper emphasis in the proper place, is the enormous task of the teacher. She must not approach the child as a vegetable for two months, a parrot for two months, and a man for two months. And she must never give him the attitude that he is to face life as a vegetable or parrot, but as a man who is be-

ginning a great and exciting search for truth, goodness, and beauty.

We want our children to pronounce words, but we also want them to think. We want them to be able to attack words phonetically, but we want them to know that there are other ways as well, and that after all is said and done it is the meaning which they must seek. The search for truth begins when the intellect wrestles with little truths. It has begun indeed, before the child starts to school. There should be no reorientation, no interruption of this long journey. We must begin building concepts, refining them and giving them oral and written symbols so that the day will come when the child will discriminate use language to ferret out new ideas and understandings on his own. And as we develop these meanings or concepts we must gradually develop all those mechanical skills necessary for successful living. It is the feeling of many educators that this is accomplished better in a method where phonics is not over-emphasized, but where the meaningful approach sets the pace for the program. This, it seems, is in line with the highest ideals of a Catholic philosophy of education.

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Manhattan College's new president is Brother Augustine Philip, F.S.C., former head of the college's English Department.

Rev. Joseph H. Fichter, S.J., head of the Department of Sociology of Loyola of the South and author of *Southern Parish*, will lecture this year at the University of Muenster, Germany, on a Fulbright award.

Marquette University School of Dentistry has received a grant of \$24,000 from the Department of Health, Education, and Welfare for research in dental fillings.

Barat College of the Sacred Heart, Lake Forest, Illinois, and The College of Notre Dame, Belmont, California, are new affiliates of Kappa Gamma Pi, national honor society.

DePaul University, Chicago, has opened a professional counseling center for college and high school students.



## THE IMPORTANT GUIDANCE PRINCIPLES

JAMES J. CRIBBIN\*

### INTRODUCTION

If God exists, then He must be given first place in any discussion of guidance. "Guidance," as the very letters indicate, begins with God and ends with Eternity. Hence, no polysyllabic vapidness such as "a personal and satisfying philosophy" can serve as an adequate substitute for the truths of Divine Revelation, which should permeate all guidance theory and practice. Personnel work deals with man. Theology treats of God. Since God has created man, it follows that only in theological truth are to be found the answers to the crucial problems of guidance. Despite this obvious fact, however, it is at present often easier to find in Catholic journals articles dealing with the vocational, the educational, the administrative or practically any other aspect of student personnel work than it is to unearth clear-cut and comprehensive presentations of theological guidance principles. Hence, the purpose of the present paper is to discuss some of the implications for guidance of the basic theological truths on which all Catholic endeavor must be founded, leaving to others the more difficult task of working out in detail the multiple relationships which exist between revealed truth and the guidance movement.

Theology is fundamental to the guidance of youth because it explains man's dependence upon God, because it orders the relations between men, since they are children of God, and because it defines the relations between man and creatures, all of whom have God as a common Creator. Moreover, theology alone enables both the student and the guide to work within a framework of common understandings, wherein both think as Christians, speak as Christians, act as Christians.

Christian education and Christian guidance well understand the paradox that it is only when man's gaze is fixed on the

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future world that the seemingly irreconcilable difficulties of the present fall into proper perspective and become intelligible. It is based on the proposition that to slight the supernatural truths is to sin against the natural truths. Thus, theology becomes the architectonic science which furnishes the basic principles, specifies the objectives and invests the whole guidance process with a distinctive atmosphere. It is theology which gives unity and purpose to every organized program. It is only in the light of theology that truths from other sciences are illumined, completed and perfected. It is only by the light of Divine Revelation that education and personnel work can set up a valid hierarchy of aims and values.<sup>1</sup>

The essential distinguishing note, therefore, between Christian guidance and all other varieties is the unqualified acceptance of the totality of theological truth. With this complete acceptance there is hope for abundant success. Without it excellent experimental work is misinterpreted and even the best-intentioned efforts to assist youth may do actual harm.<sup>2</sup> It is for this reason that any consideration of Christian guidance principles must give primacy to those truths which God has revealed to man. These truths logically fall into two divisions: (1) the theological truths which are basic to the Christian way of life and (2) the guidance principles which are their derivatives.

#### THEOLOGICAL PRINCIPLES OF THE CHRISTIAN WAY OF LIFE

Those truths which God has vouchsafed to man by direct revelation and to the full knowledge of which no man could attain by the powers of reason can, insofar as they affect guidance, be grouped under three major categories: (1) those which deal with the origin, nature, and purpose of the universe; (2) those which are concerned with the origin, nature, and destiny of man; and (3) those which treat of the relationships existent between God and man. Under these headings the theological

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<sup>1</sup> John Courtney Murray, "Toward a Christian Humanism: Aspects of the Theology of Education," *A Philosophical Symposium on American Education*, p. 106. Edited by Hunter Guthrie and Gerald G. Walsh. New York: Fordham University Press, 1941.

<sup>2</sup> Raphael C. McCarthy, *Training the Adolescent*, p. viii. Milwaukee: Bruce Publishing Co., 1934.

truths are outlined *seriatim*. Other important principles might well have been included but certain it is that these truths are of basic importance in the Christian way of life.

I. *Principles Relating to the Universe:*

- A. God created the universe and all that is in it. It did not merely evolve.<sup>3</sup>
- B. God is the sustaining principle of the universe and governs it by His Providence. God is both the first cause and the last end of the universe.<sup>4</sup>
- C. Every creature exists for the specific purpose of giving glory to God. God, therefore, is the supreme good for all creation.<sup>5</sup>
- D. There is order and organization in the universe in virtue of which the material is ordered to the immaterial, the physical to the spiritual, the vegetative and animal to the rational and intellectual.<sup>6</sup>
- E. The pattern of the universe is not in one plane only. There the two orders of being, supernatural and natural. Supernatural truths are not subject to physical laws, and hence to research, experiment, or conclusions on the natural level.<sup>7</sup>
- F. All creatures were created to help man attain his final end. He must, therefore, use them only in such a way as to insure the attainment of this end.<sup>8</sup>

II. *Principles Relating to the Nature of Man:*

- A. Man is a creature, composed of body and soul, made to the image and likeness of God, and created to serve Him on earth and to attain eternal happiness with Him in heaven.<sup>9</sup>
- B. Man, endowed with intelligence and free will, is responsible for his conduct according to the norms, established by the immutable principles of the moral law. This moral law is contained in the Decalogue, the Gospels, and the conscience of men.<sup>10</sup>
- C. Man has received from God the power to learn certain truths in

<sup>3</sup> Raymond Corrigan, *The Church and the Nineteenth Century*, p. 289. Milwaukee: Bruce Publishing Co., 1938.

<sup>4</sup> John D. Redden and Francis A. Ryan, *A Catholic Philosophy of Education*, pp. 6-8. Milwaukee: Bruce Publishing Co., 1942.

<sup>5</sup> *The Text of the Spiritual Exercises of St. Ignatius*. Westminster, Md.: Newman Bookshop, 1943 (4th ed.).

<sup>6</sup> John Julian Ryan, "The Meaning of the Word Vocation," *Guidance in Catholic Colleges and Universities*, p. 20. Edited by Roy J. Deferrari. Washington, D.C.: Catholic University of America Press, 1949.

<sup>7</sup> Corrigan, *op. cit.*, p. 290.

<sup>8</sup> *Spiritual Exercises of St. Ignatius*, p. 54.

<sup>9</sup> Redden and Ryan, *op. cit.*, pp. 6-8.

<sup>10</sup> Edward A. Fitzpatrick, "Theology of Education in the Encyclical on Christian Education," *The Catholic School Journal*, XLVIII (March, 1948), 73-78.

the natural and supernatural orders. Other truths, beyond the natural powers of man but essential for salvation, God has revealed to man.<sup>11</sup>

- D. As a result of original sin man has an intellect less able to grasp truth, a will less inclined to embrace the good, and a nature deprived of its former rectitude, but by no means depraved.<sup>12</sup>
- E. Man has been redeemed by Christ and raised to the supernatural condition of an adopted son of God. He has, therefore, a supernatural nature and a supernatural goal in life.<sup>13</sup>
- F. To help man attain his goal God has given him supernatural aids to conduct, which operate beyond man's natural powers. The Sacraments are the efficacious means of God's grace.<sup>14</sup>
- G. The existence of heaven, hell, and purgatory is a fact.<sup>15</sup>

### III. *Principles Governing the Relations between God and Man:*

- A. Christ founded one infallible Church to teach man the ways of salvation.
- B. The will of God must be man's law of life. Hence man has a moral obligation to serve God and to obey His laws.<sup>16</sup>
- C. The only way in which man can save his soul is by voluntary co-operation with the grace of God: the means of salvation are abundantly available in the Catholic Church.<sup>17</sup>
- D. In his efforts to reach his goal in life man has the abiding presence of God in the Eucharist, the inspiration of the Holy Spirit, the examples of Our Lady and the saints, and the prayers of the faithful.<sup>18</sup>
- E. All men are brothers, having a common Father. Hence, all men are bound to love and assist one another in reaching the common goal of all.

### THEOLOGICAL PRINCIPLES OF CHRISTIAN GUIDANCE

From these theological truths at least nine principles of Christian guidance can be derived. In the following section

<sup>11</sup> H. J. Schroeder (ed.), *Canons and Decrees of the Council of Trent*, pp. 17-20. St. Louis: B. Herder Book Co., 1941.

<sup>12</sup> Anton C. Pegis, "The Catholic Contribution: The Role of Reason in Education and Democracy," *Education for Democracy*, p. 20. New York: Teachers College, Columbia University Press, 1939.

<sup>13</sup> William J. McGucken, "The Philosophy of Catholic Education," *Forty-First Yearbook of the National Society for the Study of Education*, Part I, p. 259. Chicago: University of Chicago Press, 1942.

<sup>14</sup> Schroeder, *op. cit.*, p. 51.

<sup>15</sup> *Ibid.*, pp. 43-46.

<sup>16</sup> Corrigan, *op. cit.*, pp. 289-293.

<sup>17</sup> Schroeder, *op. cit.*, pp. 29-34; 38-39.

<sup>18</sup> *Ibid.*, p. 215.

each of these principles is presented, accompanied by a brief indication of its significance for the guidance movement.

*Principle I: Guidance is of two kinds, the interior guidance of God and the external guidance of man.*—Every theory of personnel work, like every theory of education, has some absolute in terms of which all activities are organized.<sup>19</sup> Christian guidance takes as its core tenet the conviction that God is the senior partner in the process. It insists on the whole God of the Old and New Testaments, rejecting categorically all attempts, however subtle, to change the God of creation and judgment to suit the anthropocentric tendencies of the twentieth century. Hence, the basis of all Christian guidance and the most important form of guidance is the internal direction of the individual by God. Unless the Spirit of God is given first place and unless all personnel work is done *sub specie aeternitatis*, the most efficient techniques of external guidance are doomed to failure. So intimate is this relationship between God and man, so important is the internal guidance of God that, in the final analysis, no human institution may intervene.

It, therefore, follows that to leave God out of guidance is to have a truncated view of the process and a caricature of the unity of human personality. Without God, guidance interprets life as a haphazard aggregate of experiences dependent on merely natural forces, makes the aims of personnel work mere prosperity, social efficiency or democracy, and cultivates only the natural virtues. The omission of God denies the efficacy of His Divine Providence in the affairs of men and leaves unattainable the most important objectives of guidance, since these can not be reached by other guidance agencies. Furthermore, such an omission destroys the proper relationships which should exist between counselor and counselee, since it causes both to view their tasks out of focus and distorted. Guidance can not put God in its pocket without throwing away the answers to the basic problems of man.

God has ordained, however, that the ends which He has established for man will not be reached without the co-operation of His creatures. For this reason, the secondary personnel

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<sup>19</sup> Franz Dehovre, *Catholicism in Education*, p. 27. New York: Benziger Brothers, 1931.

agencies of the family, Church, society, and school are also needed. No dichotomy exists in Christian guidance but rather a holistic approach to the problems involved. God's action is one of "all-efficiency" but not one of "sole-sufficiency." Other guidance agencies, though secondary, are nonetheless necessary. This is true largely because of two facts: (1) every student has a future towards which he must progress, and (2) every student has capacities which require development. Hence, in guidance as in all other human undertakings, the human agent stands, as it were, at the place where grace touches nature, where the descending movement of God penetrates into nature to induce the ascending movement to God.<sup>20</sup> This double movement places a double duty upon the secondary agents of guidance. As the descending movement of grace is a free gift, they can not control it but rather must implore it for those entrusted to their charge. Above all, they must not humanwise interfere with or impede this free intercourse between God and the student. On the other hand, since nature must co-operate with grace, the external guidance agencies must seek to prepare the student for this free gift by inculcating Christlike ideals, truth, and habits.<sup>21</sup>

*Principle II: Christian guidance is Christ-centered, not merely student-centered.*—Christian guidance, like Christian education, must pivot about Christ not merely about the student.<sup>22</sup> It does not begin with philosophies of personality but with the vivifying personality of Christ. It ends not with individual satisfaction or social adjustment but with the infinite bliss of the possession of Christ.<sup>23</sup> It is student-centered only to the extent that it recognizes that the student is a person, whose uniqueness has resulted from the creative act of God in forming him from nothing, whose freedom is so precious that it has been purchased by the death of God, and whose dignity and worth are commensurate with those due a true son of God. Because

<sup>20</sup> Jean Mouroux, *The Meaning of Man*, p. 117. New York: Sheed & Ward, 1948.

<sup>21</sup> Lyman Fenn, "The Ends and Aims of Christian Education," *The Philosophy of Christian Education*, pp. 33-34. San Francisco: The Western Division of the American Catholic Philosophical Association, 1944.

<sup>22</sup> Dehovre, *op. cit.*, pp. 41-45.

<sup>23</sup> Karl Adam, *The Spirit of Catholicism*, p. 11. New York: Macmillan Co., 1937.



each student is called to be an *alter Christus*, Christ is the cornerstone of guidance. If both guided and guide are not to tumble blindly into the pit of error, the light that guides them must be His light and His, too, the goals towards which they work.

Christ must be the model and ideal of all guidance workers.<sup>24</sup> Their first aim should be the establishment of the Kingdom of Christ within themselves. He must rule their minds by His teachings, their wills by His commandments, their activities by His example. They must realize that their work will succeed not so much because of material facilities, good as these are in themselves, but rather because they are united with the senior partner in the process. The words of Pius X apply particularly to the personnel worker: "To carry it out rightly, we must have Divine Grace, and the apostle receives none if he is not united with Christ."<sup>25</sup>

For the individual this principle implies that he must realize that it is not enough that he develop either his own "individuality," or his "own best self," or even social efficiency. He is called to a higher self on a supernatural plane, to be transformed into another Christ. Finally, he must understand that the fullness of personality and the fullness of social effectiveness are attainable only through union with Christ in His Mystical Body, the Church. Like the guidance worker, therefore, he must think as Christ, act as Christ, be an *alter Christus*.

*Principle III: The supernatural truths of Revelation are the foundation of Christian guidance.*—Christian guidance is unintelligible unless the reality of the supernatural and the historical facts of Revelation are recognized as the primary data. Revelation, as here used, means simply that God has spoken to man either directly or through one of His creatures and guaranteed the truth of the statements made.<sup>26</sup> The supernatural, contrary to popular belief, has nothing to do with the esoteric. It signifies a perfection due no created creature, which consists

<sup>24</sup> Pope Pius XI, "On Troubles Left by the European War (1914-17)—Their Causes and Remedies," *The Pope and the People*, pp. 244-245. London: Catholic Truth Society, 1929.

<sup>25</sup> Pope Pius X, "On Christian Social Action," *ibid.*, p. 193.

<sup>26</sup> William J. McGucken, *The Catholic Way in Education*, pp. 27-36. Milwaukee: Bruce Publishing Co., 1934.



in a participation of the divine nature, but not in any pantheistic sense. Since the vision of God has been shared with man as his final end, all means leading to that end, such as sanctifying grace, the sacraments, the Mass, and good works elevated by grace, are embraced by the term supernatural.<sup>27</sup>

Christian guidance is a moral science seeking first the things of God. Only secondarily is it a natural science seeking the earthly perfection of man. Its task is simply to link from day to day the temporal affairs of man with the eternal. This realization prevents it from wallowing in a cult of sentimental humanitarianism. The acceptance of these truths implies, as Sister Madaleva has pointed out, that personal holiness is a more compelling force for good than impersonal efficiency, that God's grace is a more powerful influence than mere counseling, and that faith in God is more efficacious than faith in personnel records.<sup>28</sup>

If it is true that the supernatural must build upon the natural, it is no less true that the natural can be properly understood only in terms of the supernatural. Hence, Christian personnel work can never be its own end; it can not confine its activities to the mere correction of human frailties. It must positively seek the perfection of all its students since all are called to this state of perfection. It must assist them in understanding and accepting those revealed truths which alone can reconcile the discrepancies of life. This above all—it must see to it that the student never feels alone and helpless with his problems.<sup>29</sup>

*Principle IV: Christian guidance must be in harmony with Catholic dogma, morals and practices.*—Christian guidance is positive with a positive point of view. It stresses the individual rather than society, the next world rather than the present, the supernatural rather than the natural. It faces every activity and problem with a point of view which emphasizes man's rela-

<sup>27</sup> Ludovicus Lercher, *Institutiones Theologiae Dogmaticae*, II, pp. 345-349. Innsbruck: Felician Rauch, 1940.

<sup>28</sup> Sister M. Madaleva, *Addressed to Youth*, pp. 30-31. Paterson, N.J.: Saint Anthony Guild Press, 1944.

<sup>29</sup> Sister M. Madaleva, "The Need of Individual Guidance as Shown by Problems of College Adjustment," *National Catholic Educational Association Bulletin*, XXXVIII (August, 1941), 370-373.

tion to God.<sup>30</sup> Yet this outlook brooks no cleavage between the bodily and the spiritual, the religious and the secular, heaven and earth.

This principle has important implications for both the guidance program and the one seeking help. The spirit of the program, it must be frankly admitted, is not of this world. Hence, it must be willing to counsel in terms quite at variance with so-called modern theories and must be independent enough to inculcate in the student ideas and ideals which are humanly foolish but divinely wise. The viewpoints of others, however, it should consider. Techniques of proven merit it must adopt but always in the light of its own theological frame of reference. Above all, it must adhere to the advice of Pope Leo XIII: "With every effort and with all authority, strive, as much as you are able, to preserve whole and undefiled among the people committed to your charge the doctrine which Christ our Lord taught us; which the Apostles, the interpreters of the will of God, have handed down; and which the Catholic Church has herself scrupulously guarded, and commanded to be believed in all ages by the faithful of Christ."<sup>31</sup>

For the student and especially for the personnel worker this principle means that he must submit his intellect to the guidance of the Church in the search for truth and follow her moral precepts in the guidance process, not as a serf, but rather as one willingly submitting to objective truth. Both must develop the "Catholic sense," that disposition of soul which impregnates the faculties of cognition, feeling, and action so that one not only accepts the teachings of the Church but also habitually appraises all problems and situations by her standards.<sup>32</sup>

*Principle V: Christian guidance is essentially different from every other personnel theory.*—The essence of Christian personnel work is absent in every other system; the essence of every other theory is either inherent in or accidental to Christian guid-

<sup>30</sup> John Julian Ryan, *The Idea of a Catholic College*, pp. 6-7. New York: Sheed & Ward, 1945.

<sup>31</sup> Pope Leo XIII, "Encyclical on Christian Marriage," *Social Well-springs*, I, p. 43. Edited by Joseph Husslein. Milwaukee: Bruce Publishing Co., 1940.

<sup>32</sup> Paul L. Blakely, "What Is Catholic Education?" *National Catholic Educational Association Bulletin*, XXIII (November, 1920), 70-81.

ance.<sup>33</sup> All Christian guidance efforts begin with God, center in Christ and are themselves guided by the Holy Spirit. Therefore, it assumes different aspects from any system couched in terms of personal satisfaction or social competence. Basically the problems of guidance are moral problems. "The soul of guidance is the guidance of the soul," a fact which prevents it from degenerating into a body of soulless procedures.

Other systems of guidance, having failed to answer life's essential problems, are rootless; they have points of view, speculations, theories, and partial truths based on relatively little experimental evidence. Christian guidance, in addition to the understanding born of science, has a funded capital of ideas and ideals which constitute a background for the proper interpretation of scientific truth. It is not truncated because it has roots which are at once scientific, humanistic and theological. In short, Christian personnel work differs from other approaches simply because it represents a *coincidentia oppositorum*, an *unitas multiplex*, capable of resolving the antimonies of life, such as whether individual or social values are more important, which remain a mystery to other guidance theories because they are incapable of supplying the student with a valid hierarchy of values, motives, and ideas.<sup>34</sup>

Another differentiating characteristic of Christian guidance is its open admission that it is conservative. This does not mean that its workers are perfectly self-satisfied because they delusionally think that they possess the perfect system in all details. Rather, it means that they are keenly conscious of their rich tradition, which they are unwilling to sacrifice for a mess of educational pabulum. They are fully aware of their obligation to add to this heritage both by meeting the needs of present-day democratic America and by anticipating those of the future. Novelty, however, *in se* holds no attraction. They are ready to try the new and even to champion it, but only when it has been tested true.<sup>35</sup>

The final and most important distinguishing note of Christian

<sup>33</sup> Sister M. Madaleva, *Addressed to Youth*, p. 26.

<sup>34</sup> Dehovre, *Catholicism in Education*, pp. 26-43.

<sup>35</sup> Edward B. Jordan, "The Philosophy of Catholic Education," *National Catholic Educational Association Bulletin*, XXVIII (November, 1931), 63-68.

personnel work lies in its possession of resources unknown, but often envied, by other systems. It has the abiding presence of God in the tabernacle. It need only whisper to have an omnipotent God to assist it. It has the wisdom of the Holy Spirit to guide it. In addition, at its ready disposal are the clinic of the sacraments, the counseling center of the confessional, the group activities of missions, retreats, and the Holy Sacrifice. In matters of personnel, too, there are intrinsic advantages to Christian guidance. For the most part, they have dedicated themselves by vow to the work without hope of compensation, honor, or advancement. Moreover, a rigid code of ethics obligates them to consider their task a sacred trust. Finally, unity of ideals and traditions enables them to work in harmony for a common end, the personal perfection of each student.<sup>36</sup>

*Principle VI: Religion, not democracy, must be the integrating factor in guidance.*—The religion of Christ can brook no rival. Either it is supreme or it is nothing. For all men the choice is simply this "for God or against God." This evident truth was well understood by both some of the founding fathers of the Republic and by its first president.<sup>37</sup> Religion in Christian personnel work is not treated as luxury, accessory, or peripheral activity. Much less is it a kind of spiritual chlorophyll permitting the godly to live in a world of materialism. Rather it is a compelling force, stimulating man to do his share toward the attainment of the goal compressed into the words, "Thy Kingdom come."

It follows, therefore, that the integrating factor in guidance must be religion, not democracy. In the words of Pegis:

... democracy does not give to the Catholic his ideals of human nature and human institutions; it is rather Catholicism which, by recognizing the inherent nature and rights of man, discovers and fosters in democracy the ideals which already belong to and flow from human nature itself. In educating man to be true to his nature, Catholicism is also educating man for life in a democracy, for it is educating man in the inalienable rights of human nature. In this sense, the Catholic does not find his ideals in a democracy; he brings them to it, for he offers to a democracy a con-

<sup>36</sup> Sister Jerome Keeler, "Guidance in Catholic Schools," *The Catholic School Journal*, XLI (November, 1941), 301.

<sup>37</sup> James J. Walsh, *Education of the Founding Fathers of the Republic*, passim. New York: Fordham University Press, 1935.

ception of man . . . from which the ideals of liberty and equality not only can, but must, be derived.<sup>38</sup>

If Christian personnel work is to be effective, it must teach the ways of Christ, not merely indoctrinate with the ways of democracy. It must be based on supernatural principles rather than on the current mores of the twentieth century. If guidance is to be fruitful, it must begin and end with God, not with a hydra-headed word like "social competence." It must be based on man's relationships with God; hence, it can never be subservient to the political considerations of any form of government, however well-intentioned or beneficent they may be. Its guiding principles must be the true, the right, and the good, not political expediency. Thousands upon thousands of Catholics have fought and died for democracy, yet it is not the principal aim of Christian guidance. *Per se* this aims at the formation of Christ in all Christians. Only *per accidens* does it aim at the formation of good citizens. For this reason it can never restrict its considerations to the City of Man forgetful of the City of God.

The fact that Christian personnel work is integrated about the core of religion does not, however, minimize its genuine responsibility for developing a true devotion to democracy. The approach is not one of "either-or," but one of mutual support. In fostering Christlike living in society, Christian guidance produces virtuous citizens, the best assets of any nation. For it is the saintly citizen who appreciates his duty towards his country, yet avoids the extremes of apathy on the one hand and chauvinism on the other. He does not deceive himself with the blind cant of "my country right or wrong," but strives to promote the true welfare of his native land by working for the correction of faults in the national life.<sup>39</sup> Therefore, he is a real citizen rather than merely one of the masses, for he understands the truth stated by Pius XI that if God is banished from education, it is hard to understand where society is to look for men of high

<sup>38</sup> Pegis, *op. cit.*, p. 202.

<sup>39</sup> Pope Pius XI, "Encyclical on the Sacred Heart and World Distress," *Social Wellsprings*, II, pp. 263-264. Edited by Joseph Husslein. Milwaukee: Bruce Publishing Co., 1942.



moral character, fit and ready to take their part in fostering the public weal.<sup>40</sup>

That democracy is too weak to be the sustaining ideal for either education or guidance has been pointed out by Eliot:

As a political philosophy derives its antecedents from ethics, and ethics from the truth of religion, it is only by returning to the eternal source of truth that we can hope for any social organization which will not, to its ultimate destruction, ignore some essential aspect of reality. The term "democracy" . . . does not contain enough positive content to stand alone against the forces you dislike—it can easily be transformed by them. If you will not have God (and He is a jealous God) you should pay your respects to Hitler or Stalin.<sup>41</sup>

For these reasons, Christian guidance insists on the importance of religion. Moreover, that there is no dichotomy involved here has been well pointed out by St. Augustine:

Let those who declare the teaching of Christ to be opposed to the welfare of the State furnish us with an army of soldiers such as Christ says soldiers ought to be; let them give us citizens, let them give us husbands and wives, parents and children, masters and servants, kings and judges, taxpayers and taxgatherers, who live according to the teachings of Christ; and then let them dare assert that Christian doctrine is harmful to the State. Rather let them readily acclaim that doctrine, rightly observed, as the greatest safeguard that the State can possess.<sup>42</sup>

*Principle VII: The personnel worker must ever be mindful that he is the agent of Divine Providence.*—The personnel worker holds a key position in Christian guidance but he must remember that his opportunities for doing good are not peculiar to him as an individual, however gifted, but to the Christian philosophy of life which he espouses. He would do well to keep before him in his dealings with the young the words of Foerster: "When I began to talk to the youth of the problem of life and saw their eyes confidently fixed on me; when I realized the profound influence of such words on the souls of the young, the thought kept occurring to me: 'Who are you to

<sup>40</sup> Pope Pius XI, "The Peace of Christ in the Reign of Christ," *ibid.*, p. 14.

<sup>41</sup> Thomas S. Eliot, *The Idea of a Christian Society*, p. 64. New York: Harcourt Brace and Co., 1940.

<sup>42</sup> Otto Cohausz, *The Pope and Christian Education*, p. 73. New York: Benziger Brothers, 1933.

dare speak on your own responsibility the words of life?"<sup>43</sup>

The Christian personnel worker is not free to mold the student arbitrarily according to his own pet theories; he must co-operate with God who guides all internally. In short, he must interpret all guidance problems in terms of the *unum necessarium*, to "co-operate with Divine grace in forming the true and perfect Christian."

In guidance, as in every other phase of education, personality is the dominant factor. Not what the counselor does or says, but what he is holds the first rank of importance. His own spiritual outlook, attitudes, and mode of living, in short, the man behind the guidance worker is the great formative force. Hence, he must not allow himself to become confused in a welter of techniques, nor overestimate the importance of psychological data and experimental evidence to the neglect of fundamental truth. He must consider the student not merely as he is at present, nor as he will be as an adult, but rather as a child of God to be viewed from the perspective of eternity. It follows, therefore, that he can not condone false emancipation from supernatural standards, nor minimize the demands of legitimate authority. Rather he must stand in the role of intermediary, striving to bring the student to God by helping him to obey the inspirations of God.

No personnel worker, however, can give continuously of his substance without replenishing his resources. He must maintain close contact with God through prayer and ever work so that he may be able to answer honestly the query, "Where are those whom I confided to you?" with the reply, "Of those whom Thou hast given me, I have not lost one."<sup>44</sup> It is this fixed attitude of mind which will lead him to consider the student of one talent as valuable as the student endowed with five talents.

It must not be supposed, however, that the Christian guidance worker is an other-worldly idealist who lacks a deep appreciation of the problems of the present. To taunts that all this is impractical he replies in the words of Tertullian:

<sup>43</sup> Franz Dehovre, *Philosophy and Education*, p. 377. New York: Benziger Brothers, 1931.

<sup>44</sup> Pope Pius XI, "Encyclical on the Church in Germany," *Social Well-springs*, II, p. 337.

We are not strangers to life. We are fully aware of the gratitude we owe God, Our Lord and Creator. We reject none of the fruits of his handiwork; we only abstain from their immoderate and unlawful use. We are living in the world with you; we do not shun your forum, your markets, your baths, your shops, your factories, your stables, your places of business and traffic. We take ship with you; we serve in your armies, we are farmers and merchants with you; we interchange skilled labor and display our works in public for your service. How can we seem unprofitable to you with whom we live and of whom we are, I know not.<sup>45</sup>

*Principle VIII: The means of guidance must conform to the ends of guidance.*—In every order of human endeavor the ends determine the means. Naturalistic aims require materialistic means; supernatural aims necessitate the use of supernatural means. Since the ultimate end of guidance is theological in nature, the chief means to that end must be supernatural. It does not follow from this, however, that Christian guidance can spurn humanistic and scientific procedures, since its proximate aims are both scientific and humanistic. Hence, the personnel worker should be familiar with the proved psychological and scientific knowledge which is available to assist him in his work. He should possess more than a "manual" understanding of measurements, counseling, group guidance, and the other specific techniques usually required for state certification. But even this is not enough, for his knowledge of man must be more than theoretical. In addition, he must be familiar with these *particular* students, in this *particular* school, who come from these *particular* homes and socio-economic backgrounds, who live in these *particular* neighborhoods and belong to these *particular* peer and other sub-groups, and hence are subjected to these *particular* pressures and influences and, as a result, have these *particular* ideas, ideals, and habits with which the guidance worker must deal. Thus, to the counselor sociological information, psychological data and scientific procedures will all be important but their use must be governed by the theological frame of reference in which he believes.

*Principle IX: Guidance is a particular responsibility of the Church.*—To exercise the functions of guidance any personnel agency must possess the right, certain knowledge of the end,

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<sup>45</sup> Pope Pius XI, "Christian Education of Youth," *ibid.*, pp. 119-120.

the nature of the affected, and the means whereby the end is to be attained. In addition, it must have trained personnel who are properly motivated and adhere to a valid code of ethics. The combination of these requisites the Church possesses to an unequalled degree.

The Church has a twofold right to guide as she has to teach. The first is a direct command from God. Secondly, it would be a poor mother who would refuse to guide her children, and the Church is the supernatural mother of all men. Moreover, the Church has certain knowledge of the ends and means of guidance, a knowledge based not only on the word of God but also on almost two thousand years experience in dealing with men of all kinds, from degenerate to saint.

Right and certain knowledge, however, are of small import, unless there is available a corps of trained personnel, properly motivated, to implement and apply this theoretical knowledge to the practical situations of life, and unless these workers profess a valid system of ethics. The Church has personnel whose convictions and idealism are insured by years of training and experience in dealing with youth, whose integration of character is the result of a complete devotion to a single spiritual ideal, whose sympathy and insight into youth problems are based on an ingrained spiritual attitude and the ability to relate the wisdom of the Church to everyday living.<sup>46</sup> Their training is such as to emphasize the supreme worth of the person as a *res sacra*, so that there is no room for arbitrary imposition of half-truths or experimentation according to individual eccentricity. Their motivation, moreover, consists, for the majority at least, in the complete consecration of their lives by vow to the task at hand, while in all their activities they are obligated by the code of ethics promulgated in the moral law. The combination of these factors allows for a unity of effort unknown to other guidance organizations simply because all Christian personnel workers labor within a framework of common understandings, ideas, and ideals.

In addition to the scientific aids available to all, the Church has specific means denied others. Its personnel work begins

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<sup>46</sup> Maurice Sheehy, *Problems of Student Guidance*, p. 261. Philadelphia: Dolphin Press, 1929.

with Baptism and ends only after Extreme Unction, for it not only believes but acts upon the truth that guidance is a life-long process. No other guidance system has the individual and group resources which the Church employs. In fact, in many ways other personnel systems offer but inadequate substitutes for the guidance techniques already at hand in the Church. As the priest can utilize the resources of the psychiatrist yet be mindful that he has other more powerful resources for good, so Christian guidance should readily use the contributions advanced by others without forgetting that it is more donor than debtor.

In the light of what has been said, Christian guidance would do well to be mindful of the following points:

1. Above all, it should preserve its own independence of thought and action, concentrating on its specific task of developing all that is human in the student while cultivating all that is divine. This is the core of both education and guidance.

2. The Christian personnel worker should, of course, learn all those techniques which will enable him to work *effectively* with students. However, to work *fruitfully* and *constructively* with students requires more than an "A," or a degree, or experience. It requires prayers and meditation on the meaning and purpose of guidance.

3. The guidance worker must realize that techniques are sterile unless energized by the dynamism of a dedicated personality. No course can form personality but prayer can.

4. Even in his use of techniques the Christian personnel worker must be wary. No amount of metaphysical glue or theological solder will serve to make a "scientific" method stick to the body of Christian tradition, unless that method has first been analyzed in the light of the theological frame of reference which governs Christian guidance.

5. Christian personnel work must be careful not to stifle its own creativeness or initiative under a mask of mere imitation of what is done in public education.

6. Above all, Christian guidance must always be mindful that in the final analysis good guidance is more the result of good influence, however subtle, than of methodology. The source of goodness is theological in nature.



## LITURGY IN THE SCHOOL

REV. PEADAR ARNOLD\*

The liturgical movement has had up to the present, no great success in reaching the Catholic masses. Intelligent attention and devotion are not generally evident in Sunday-morning congregations. It is, however, popular success which is needed in the liturgical movement. In other fields, such as physics or archaeology, the communication of knowledge within a relatively small circle of people is adequate. Not all need know these things; but everyone is called to the worship of God. The end of the liturgical movement is education towards the worship of God. The people active in the movement will have to bring it into the schools, both full-time and catechetical. These are, in fact, the principal means of religious education for the majority of Catholics. In the matter of liturgy, they offer an opportunity of reaching a large number of people with an intensive program over a time sufficiently long to make a lasting impression. They offer an opportunity of beginning with people at the beginning and thus of making the liturgy an integral thing in their living, not an appendage to a religious life already formed in some other way.

To make the liturgy operative in a school is a project requiring co-operation of parents, students, teachers and priests. For most serious purposes such co-operation has to be created. In many situations a Parent-Teacher Association, Mothers' Club or Fathers' Club does exist, whatever its local shortcomings, and there is no reason why it can not be made a vehicle for implementing a worth-while school program. Many parents would appreciate a full exposition of the *raison d'être* of the Catholic school, and the *raison d'être* of the Catholic school is, in the final analysis, the worship of God. The majority of Catholic parents surely have that understanding. How can one otherwise explain their financial sacrifices?

One can think of Catholic schools in which an ideal other than

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the religious seems to be the centre of cohesion. Their year-books vie with each other in telling the story of social success or—particularly in the aftermath of war—of patriotic endeavour. Such schools are a fashionable and numerically insignificant minority. One is glad to note that Amercia is comparatively unencumbered by them. It is doubtful if we are equally free from the charge of making economic success the final end, notably in the case of our colleges. But when the number of Catholic schools is reckoned and their flourishing condition in poorer neighborhoods is considered, there can be no doubt they they represent a real appreciation of a religious ideal. What is needed is that parents generally should be enabled to get a much clearer understanding of the justification for our schools than they have at present. This will involve an identification between liturgical living and Catholic living, as well as an explanation of what the liturgy is. It will also involve the making of a partnership between the parent and the school. A dozen well-directed discussions during the school year will go a long way towards a realization of these objectives.

The value of parental co-operation will be especially noticeable in elementary schools. The sister who regiments the little boy in the front pew is an object more of pity than of blame. It is difficult, however, to foresee any release for her until the parents take their places beside their children as adorers conscious of their mission to teach others to adore. That will not happen spontaneously—not, at any rate, on a wide scale. Many parents do not themselves have the type of education which would enable them to make a major constructive contribution to the education of their children in the liturgy. At the same time, they are by-and-large sufficiently literate to be capable of receiving that education in a relatively short time.

#### THE RELIGIOUS TEACHER AND THE SPIRIT OF LITURGY

Ideally, all teachers should be liturgy-minded: actually, and individually considered, many of them are. Possibly because they are overworked, possibly because they are caught in a routine, not enough of them in a corporate way give sufficient thought to the relevance of liturgy to the work of the school. Put this way, the matter needs elaboration, but it is substantially

true that liturgy is a work of the school. In America the majority of teachers in Catholic schools are religious, to be more precise, religious women. Undoubtedly, this fact is an important one in explaining the solidity of American Catholicism or some of its lesser but very attractive qualities, such as its politeness towards the priesthood. But it must be said that the very fact that so many of our sisters are religious creates a real problem in the matter of liturgical education. The majority of religious congregations engaged in teaching have a heavy schedule of spiritual exercises. There is an inevitable tendency to shorten the time given to liturgical worship in common with their students. Perhaps the multitude of what are, after all, private prayers has cluttered up the clear space that should be preserved in the mind for the worship of the Whole Church, particularly the worship of sacrifice. A thing may be good in itself and yet be an obstacle to a greater good. Sometimes one has the suspicion that protracted hours at an early-morning session filled with exercises that were once intended to be spread over the day interfere with the quality of assistance at Mass as well as with the quality of work throughout the day.

This is not only sacred ground, but ground very much under the surveillance of authority. One may venture the opinion, however, that it would be advisable that some teaching congregations should seek the advice of authority on the length of their private prayers said in common in view of their otherwise very full day. Strictly from the viewpoint of the liturgical apostolate in the school, this is an indifferent matter. What is not an indifferent matter is that somehow a clear space be obtained in the minds and in the time of teachers for giving of their best in joint worship with their students. Neither is it an indifferent matter that students should be impressed by example as well as by word with the relative importance of liturgical worship and non-liturgical worship. If the objectives indicated are secured, the fact that American schools are, in the main, conducted by religious gives the liturgical movement in America a distinct lead over the movement in other countries, for students can hardly fail to get an added something from the fact that those so closely engaged in training them in religion are themselves dedicated in a special way to lives of worship.

## THE SYNTHESIS OF EXISTING ELEMENTS

Another aspect of the teacher's part in liturgical education besides the formation of a correct mentality is that of instruction. It is impossible to get liturgical instruction in focus apart from the setting of clearly conceived aims in liturgical practice. Granted this setting, another relationship must be grasped: namely, that between worship and thought. The former of Christian thought is Christian dogma. Dogma is also fundamental to the liturgy; it is the man whose mind is in contact with God through faith in the Church's teaching who is able to adore in spirit and in truth. In a proximate way, it is the body of truth concerning the bond between Christ and mankind in the Mystical Body which prepares us for joining in worship as the Mystical Body in worship. It is the course on the Mass and the Sacraments which gives light on the arrangements of Christ for worship. Indeed, one might say that the elements of a liturgical education are present in our curriculums. What seems to be missing is a synthesis of the elements, a skill in relating belief to prayer, in relating both to living. A class in liturgy should therefore be directed towards the formation of such a synthesis in the student's mind as much as towards the details of the Missal or Gregorian Chant. It may be a big problem in catechetics, but if we do not attempt it much of our educational effort will continue to lack fruition. Probably the problem in catechetics is being met to some degree by the increasing age-level of those who graduate from the Catholic school system.

The parts of the student and the priest can be dealt with, briefly. The defense of education is that teachers and parents can influence the young, that there is a conditioning which leaves the will free. Our students may not turn out what we try to make them, but it is the conviction that on the other hand, they may, which is the perennial solace of teachers. The place of the priest in liturgical education in the school as elsewhere is central. If he is not interested, as a rule, no useful beginning can be made.

Finally, a word on accommodation. Where school and parish are not under one management, the student may find divergence

of emphasis and practice, save insofar as ecclesiastical law procures conformity. When the student grows up, the school has no control over his movements. For these reasons any school influence savoring of liturgical snobbery should be avoided like the plague. It should be inculcated that the school is attempting to extend and intensify participation rather than introduce something wholly novel. It may be true that Sunday congregations are lacking in evidence of attention and devotion. It is an overstatement to say there is no participation in the liturgy in such-and-such a parish, or that Catholics by-and-large are not interested in the liturgy. Even physical presence at Mass when it is due to an act of free will is a degree of participation; so is the worthy if reluctant reception of the sacraments at Easter. The accommodation of the liturgically well-trained to life with the not-so-well-trained does not imply a placid acceptance of poor liturgical living. It implies, rather, an admission that there is only one Church, with one liturgy. It is easy to fail against Truth and Charity and to defeat the ends of vitalizing forces by an understatement of the value to the Church of one whom, for convenience we shall call "the average Catholic." But Monsignor Knox, in a wider context, has written a great book about that.

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The University of Detroit has received a gift of \$150,000 from the Fisher Brothers Youth Activities Fund for a new student activities building.

President Dwight D. Eisenhower will be the opening speaker at the thirty-sixth Annual Meeting of the American Council on Education, October 8, Hotel Statler, Washington, D.C.

Before adjourning last summer, Congress passed two bills to extend the laws passed in 1950 to give federal aid to school systems where enrollments had increased due to Government activity in the locality. The new authorization requires that the Federal Government do less and the local districts more for the "federally-connected" children.



## THE JOY OF DISCOVERY IN LEARNING

SISTER MARY ALOISE, S.N.D.\*

In these days when democratic traditions and values are being threatened by foes within and without our country, there is much talk in educational circles about the evils of "indoctrination." Some educators are probably worried more about its application to religious truths rather than to political beliefs. Pragmatic followers of Deweyism outlaw all forms of dogmatic teaching on the one hand, and then on the other, prove by what they do, that they themselves have been indoctrinated with the tenets of their educational philosophy. There being no constant truth for them, they hold that a teacher is unable to determine for anyone else what truth is. It is not that these people are groping for real truth, but rather that they will have none of it; therefore, they "indoctrinate" the student with the idea that two people do not necessarily share the same truth. This principle they circulate frequently as part of the technique of discussion to be applied whenever students arrive at conclusions at variance with revealed truths.

Now religious educators are rightly very much concerned with the gap between knowledge of the correct answers and its application to problems of a moral nature. They see very little difference, at times, between the thinking of Catholic and non-Catholic students. As religious teachers their first concern, of course, must be with the teaching of truth, whether others dub them "indoctrinators" or not. But what about the teaching of truth in other subjects, such as history or literature? What is the correct procedure which will more effectively prepare students for the choices they must make in their daily lives? The confusion, specific of our age, contributes more to frustrate and baffle youth than to help them to make wise decisions.

We have evidence enough of the evils of too much verbalism

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in the automatons produced in countries infested by the totalitarian "isms." Such people are unable to make the distinction between truth and the "fodder" which is fed to them. They are patent resultants of dogmatic education. The method which encourages the student to repeat the words of the teacher or to give back her ideas unchanged builds up a wrong sense of values and an incorrect notion of learning, together with a weakening of his own powers of objective judgment. The achievement of such a student is based on the parrot-like recital of phrases and sentences, many of which he does not even understand. Often a boy or girl is motivated merely by a desire for a high rating, for exemptions from semester tests, for citation on the honor roll, or for awards at graduation. These ephemeral honors not only please the student and his proud parents, but also impart a smug feeling of complacency to his "competent teacher," who may be enjoying vicarious success in the person of her disciple, and in reality is seeking herself.

#### THE VOCATION OF A STUDENT

It is a commonly accepted principle that education is nearly synonymous with the search for truth. This search implies activity rather than passivity on the part of the learner and is the basis of the student-vocation. The teacher who employs dogmatic teaching frustrates the fundamental purpose of learning. She finds that giving the student the answer involves less time and patience than does requiring him to find his own. More times than not, the student does not find the correct solutions. What should she do then? If the learner is encouraged to continue his search under the teacher's guidance, he will derive a deep satisfaction out of his own thinking which will contribute to his further growth. On the other hand, giving him the answers which he can very well find by himself will stultify his progress and initiative. That dogmatic teaching is easier for both teacher and pupil is evident from the resistance met with (on both levels) to the more difficult method of requiring the student to do his own thinking.

The freshman comes into high school with very little previous training in this kind of learning. He and his classmates are all more or less of a uniform pattern developed from ex-

posure for eight years to the same bundles of factual knowledge inherent in elementary subjects. They received their promotion cards on the strength of the completion, multiple-choice, and false-true answers to tests, whether or not they were able to see any relative values in what they had learned. Teachers happily preen their pedagogical feathers when a great majority of their students receives a score of "90" or "100" in diocesan tests. Boys and girls discover early in life that success in education, or rather its symbol, depends upon their ability to repeat the answers after the teacher. They soon learn to absorb and to recite without thought and to accept ideas passively without discrimination. (And drilling into their heads the answers to used diocesan tests isn't teaching them either!)

#### FROM DUPLICATOR TO DEEP FREEZE

The sum-total of a pupil's knowledge in grade and high school is often found between the covers of his notebook, a "deep-freeze" in which all the answers are preserved against the fatal examination day. Thus he learns to value the symbol rather than the idea for which it stands and enters upon the struggle for high grades which he easily obtains from such teachers, who thereby contribute much to his materialistic thinking.

Teachers will object that pupils in the elementary school are too immature to search for truth. Abstruse ideas are not required of the young, but surely these children can be taught to find their own answers to questions covering the subject matter on their level.

High school freshman teachers should be able to advance a step further and require originality of thought and some outside research work. Unless they are forearmed and predetermined, however, they will falter in their resolution to persevere in this more difficult method. Resistance on the part of students to the work involved in thinking may cause a teacher to abandon the search for truth and to resort to dogmatic methods which follow the lines of least resistance. The liquid duplicator makes it very easy for the teacher to give the students her outline of material and her answers. It is a temptation, especially

when she is forced to act as teacher and as janitor and has little time to prepare. By giving students the answers and spoon-feeding them, however, such teachers should be mindful, that they are fashioning robots and automatons well adapted to working on the assembly lines in factories and to becoming pawns of totalitarian governments. Inoculation without discrimination makes them an easy prey for the unscrupulous exploiter. Is it any wonder, then, that as a result of such teaching, there should be little evidence of a carry-over of knowledge into convictions?

To develop creative students it is not necessary that teachers have specialized creative training, but they must have receptive and understanding minds, capable of stimulating in others the desire to penetrate the surface of ideas and to find the inner meaning. Discovery brings with it its own reward in the deep satisfaction which it imparts to the discoverer together with increased stimulus for more such experiences. Probably the most significant observation that the teacher will make is that in teaching this way she will not be able to cover, for example, the contents of an anthology. Acquisition of factual knowledge may indeed suffer, but it will have lost much of its value now that the teacher is instructing students and not merely teaching subjects. It may be true that "the literature teacher who undertakes to help students examine their social, aesthetic, or moral concerns, or prejudices and uses his knowledge of literature for this purpose, may never manage to survey English literature from Beowulf to Thomas Hardy."<sup>1</sup> Schools have been slaves much too long to a list of classics set up by no-one-knows-whom. In recent years, however, a wholesome reaction has been set up by educators who are interested in education as an aid to life adjustment. The break with the idea that to be educated one must develop a superficial acquaintance with certain designated classics will give time in English classes for activities which will contribute to a many-sided growth in all areas of life. These activities are intimately

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<sup>1</sup> Esther Raushenbush, "The Teacher and the Student," *Essays in Teaching*, ed. by Harold Taylor, p. 50. New York: Harper and Brothers, 1950.

bound up with the search for truth as an aid to the solution of the various problems youth is bound to encounter.<sup>2</sup>

#### THE MIRE OF MEDIOCRITY

We are not joining the ranks of John Dewey's followers when we agree with them that the learning process, particularly the search for truth, is facilitated by individual experience. That was the philosophy of early Christian educators. Practical truths relating to life problems can be arrived at more effectively through research and discussion, when thoughts are communicated and shared in speech and in writing. Provided that the student has not had dogmatic teachers, he should be able to find the truth and the beauty in books. As Bishop Spalding wrote: "They who content themselves with what others have uttered, learn nothing. The blind need a guide, but they who are able to see should look for themselves."<sup>3</sup> A truth which he takes mechanically from another without pondering over it and sinking his teeth into it is scarcely a truth for a student. It remains a mere formula or symbol which he cannot assimilate as a part of his mind or spirit.

It is beneficial for the teacher to explain nothing which the student can think through for himself and to help him only after he has thought as far as he is able. He will never understand without thinking, and he will never think deeply unless he has experienced the joy of discovery.

Willingness to read stimulating fiction and to do research work is not a quality that is widespread among adolescents surrounded by more enticing and more entertaining fare on the radio and TV programs. But after the first painful efforts have been made and persevered in, the resistance breaks down and when it does, teachers will find much joy in the co-operation they meet with, especially when a student avers that since he has been taught to read worth-while books creatively he "just can't read anything with lesser values." He is having the same experience on his level that the adult has after he has discovered great Christian literature.

<sup>2</sup> Harl H. Douglass (ed.), *Education for Life Adjustment*, p. 108. New York: Ronald Press Co., 1950.

<sup>3</sup> J. L. Spalding, *Means and Ends in Education*, p. 33. Chicago: McClurg and Co., 1909.



## INTERPRETING CATHOLIC SCHOOLS TO THE COMMUNITY

SISTER MARY PAULINE, S.C.L.\*

At the present time, both public and private education are faced with the task of proving their worth to the American people. No longer are Mr. and Mrs. America willing to step aside and let their children's education be an isolated function in community life. Mother and Dad are becoming more interested in what schools are doing for their little ones. Mr. and Mrs. Catholic American are greatly concerned with the value of Catholic schools, which cost them so much over and above the taxes they pay in support of public schools. They are concerned too lest an uninformed public rate their sons and daughters second-class citizens because they attend a non-public school.

The discernment of the American public generally has long since been refined beyond the point where the elegance of its building is accepted as a reliable indication of the excellence of a school's program. Recent attacks on the public schools and current outbursts against Catholic schools, though rooted in ignorance and prompted by hate, should serve to awaken in educators their sense of responsibility in interpreting their institutions properly to the public. Though the obligation of the public school administrator in this regard is more easily perceived, since his school is supported by the public, circumstances are such that a similar duty is imposed on the Catholic school administrator.

A scientific appraisal of the efforts of Catholic educators and Catholic educational associations to interpret Catholic schools to the American public has never been made. Nor has any serious effort ever been made to find out what kinds of impressions Catholic schools of themselves make on the general public. The problem has been discussed by Catholic educators,

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but these discussions, as reported in publications such as the proceedings of NCEA conventions, seem never to have gone beyond the theoretical or inspirational level.

#### PUBLIC SCHOOL SUPERINTENDENTS' OPINIONS

In order to get some factual data on how Catholic schools were being interpreted to their respective local communities, the writer, in September, 1952, sent a simple questionnaire to public school superintendents in the thirty-six largest cities in the United States. It goes without saying that the questionnaire and the superintendents' sample which the writer used are in no way adequate for a significant study of the problem. Nevertheless, it is felt that some good may be done by sharing with others interested in the problem the results of her survey.

The questionnaire contained three questions:

1. In your opinion, are the people of your area familiar with the work of the Catholic schools in your area?
2. If your answer to Question 1 is No, what would you suggest administrators of Catholic schools do to acquaint the people with the work of these schools?
3. If your answer to Question 1 is Yes, please list the means which, in your opinion, have served to acquaint the people of your community with the work of the Catholic school.

Twenty-three, 63.9 per cent, of the thirty-six superintendents answered the questionnaire and returned it. To Question 1, there were thirteen Yes answers and eight No answers; two answers were indefinite, neither Yes nor No.

Some of the comments of the superintendents who answered No to question 1 are interesting. One said: "These schools are regarded by the public school educator and Protestant layman as cloistered. I have been in the school business 46 years and have never been inside of a Catholic elementary or high school." In the city where this man is superintendent there are many Catholic elementary schools and several rather large Catholic high schools. A second superintendent stated: "I am very dubious about what could be suggested to acquaint people in general with the work of the Catholic schools." One other superintendent openly admitted: "I have no means of knowing the answers to any of the questions."

Other superintendents who believed that the work of the Catholic school was not known to the people of the communities made some definite suggestions as to how Catholic schools might become better known and understood. Among these were: co-operation in Business-Education Day, visitation of Catholic schools by public school teachers and public school P.T.A. groups, more active participation by Catholic educators in local and state education associations, and meetings of public and Catholic secondary school principals under the sponsorship of local colleges. The most frequently mentioned suggestion was that concerned with having public school teachers visit Catholic schools during school hours.

Each of the thirteen superintendents who reported that the people of their communities were familiar with the work of the Catholic schools listed the ways and means which were considered most helpful in bringing about more widespread understanding of the Catholic schools among the people. These means of interpretation may be summarized and classified as follows:

*Community affairs.*—Inter-school visitation by teachers, participation in Business-Education Day co-operation with Bureau of Attendance and Child Welfare, success of Catholic-school graduates in business, participation in city-wide music festivals, recognition of Catholics' support of public schools, participation in Junior Town Meeting, co-operation of public and Catholic school administrators on committees for community betterment.

*Publications.*—Exchange of school publications between public and Catholic schools, use of secular press by Catholic schools, efforts of Catholic school administrators to use the radio and television to bring the message of Catholic schools to the people.

*Administration.*—Participation of public school educators in Catholic teachers' institutes, public declarations by Catholic school administrators of the emphasis of religion in Catholic schools, consultation with public school personnel on problems of teacher training, employment of public school administrators to teach part-time in Catholic colleges, participation of Catholic and public school personnel in work of school visiting committees of regional accrediting associations, invitation of public school teachers to social functions and entertainment in Catholic

schools, participation of Catholic schools in organized sports programs with the public schools.

#### CONCLUSION

A consideration of these means which are reported as having been effective in bringing about better understanding of Catholic schools by the public indicates that Catholic schools become better known when Catholic school teachers and public school teachers know one another better and when Catholic school pupils and public school pupils learn to appreciate one another better through participation in school and community activities. From the responses of the superintendents to the questionnaire, it is difficult to estimate the extent to which the appreciation of public school personnel for Catholic schools is carried over to the general public. Relying on the fairmindedness of persons sincerely interested in implementing the principles of the way of life we call "American," however, one may hope that a great deal of the respect generated in public school teachers and administrators for Catholic schools is carried over to the general public, and one can see that by improving the program of Catholic school interpretation a greater carry-over can be assured.

The emphasis in the suggestions of the public school superintendents for better interpretation of Catholic schools on cooperation between teachers in public and Catholic schools may seem strange to some readers, in as much as the National Education Association in its recent conventions went so far beyond the limits of fair play in resolutions involving Catholic schools. It should be remembered that the superintendents who responded to the questionnaire referred to in this article are in the very large cities of the United States. The National Education Association's membership coverage of public school teachers is proportionally less representative of public school teachers in very large cities than it is of teachers in the less densely populated areas of the country.

## THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\*

**FACTORS WHICH CONDITION SUCCESS IN TEACHING IN THE CATHOLIC ELEMENTARY SCHOOL** by Sister M. Mynette Gross, F.S.P.A., Ph.D.

The dissertation aimed to discover the factors which affect teaching efficiency in Catholic elementary schools. Fifteen supervisors together with 614 teachers from twenty religious communities participated in the study.

Supervisors' judgments as expressed in ratings of teaching efficiency formed the basis for the evaluation of teaching, while information on the educational, personal and experiential background of the teachers was obtained through three inventories. Furthermore, through responses to certain items in the inventories, teachers' judgments on hindering and contributing factors were discerned.

For the comparative study of good and poor teachers, the seventy teachers with the highest ratings and the seventy teachers with the lowest ratings were selected to form the High Group and the Low Group. There was a statistically significant difference between the ratings received by the two groups on the fourteen traits measured in the study. The teachers in the High Group were rated high on all traits while the teachers in the Low Group, with a few exceptions, were rated low on all traits.

The differences in the personal, educational and teaching background of the good and the poor teachers were small but, in general, favored the High Group. Ill health was less operative among the good teachers; the educational status of the High Group was better than that of the Low Group; the difference between the two groups in their scholastic rating was statistically significant.

From the results of the study it may be concluded, therefore,

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\*Copies of these published doctoral dissertations may be purchased from The Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C. A catalog with complete listing of publications will be sent upon request.



that there are many factors which affect teaching success in Catholic schools, and that it is not possible to attribute success or failure in teaching to any single factor or group of factors. Neither, is any one teacher trait considerably more important than other traits. As has been reported for teachers in public schools, so too for teachers in Catholic schools, it appears that the pattern of traits which constitutes teaching ability is complex.

AN EVALUATION OF CATHOLIC ELEMENTARY SCHOOL TEACHERS' PRE-SERVICE EDUCATION by Sister M. Brideen Long, O.S.F., Ph.D.

The purpose of this study was to determine to what extent the teacher education programs pursued by Catholic elementary school teachers prepared them for the teaching tasks of the elementary school. The feasibility of the study was determined by a pilot study.

Through interviews with one hundred elementary school teachers whose teaching experience did not exceed ten years, the investigator developed a list of elements in pre-service education which proved to be a valid and reliable instrument for measuring through teacher judgment the strong and weak points of pre-service education in Catholic teacher education institutions. This list of elements was organized into a questionnaire and administered to 1,800 Catholic elementary school teachers selected on the bases of variety of religious communities, dioceses, and years of experience. Two hundred fifty sisters were personally interviewed.

The findings show: (1) In general the period of pre-service education is too short to adequately prepare the sisters for the teaching tasks of the elementary school. (2) The education of sisters is mainly on an in-service basis. (3) Teacher education programs are being improved. (4) More attention should be paid to the interests and aptitudes of prospective teachers. (5) The teacher turn-over in Catholic elementary schools needs investigation. (6) Religious communities do not generally make a practice of having the elementary school teachers certified. (7) Weaknesses in the programs of Catholic teacher educational institutions lie mainly in the areas of fundamentals of education and of understanding the learner and the process of learning.

## HIGHER EDUCATION NOTES

**A new program in legal education** will be offered at The Catholic University of America this fall. The university's newly organized Institute of Continuing Legal Education, open to members of the bar and graduates of approved law schools, will present courses leading to the LL.M. and S.J.D. degrees. These courses, which will be held in the evening, will include the law of government contracts, unfair trade competition, labor law, prosecution of criminal cases, federal procedure, international law, aviation law, patent law, administrative law, survey of American tax law, history of Roman law, and philosophy of law.

Instructors in the new institute include, besides members of the faculty of the university's School of Law: John T. Koehler, former assistant secretary of the Navy; Albert A. Carretta, member of the Federal Trade Commission; George Morris Fay, former United States Attorney; Austin G. Roe, former attorney in the Department of State; Robert P. Boyle, general counsel, Civil Aeronautics Administration; Richard A. Buddeke, assistant general counsel, Department of Defense; and John R. Foley and Henry G. Fischer, of the District of Columbia Bar.

**Engineering students at The Catholic University of America** will follow a new program arrangement, beginning this fall. Designed to spare students loss of time and money involved in a premature choice of career, the new procedure will allow them to enroll for two years in pre-engineering in the College of Arts and Sciences; at the end of the second year, they may enroll in the upper division program of the School of Engineering and Architecture or transfer to any other courses offered by the College of Arts and Sciences. New dean of the School of Engineering and Architecture is Rev. Francis E. Fox, O.S.F.S., Ph.D.

**Twenty-six scholarships to Catholic institutions** were established recently by the Daughters of Isabella. Three of the scholarships are to the National Catholic School of Social Service of The Catholic University of America. The Catholic University

also receives thirteen scholarships for the training of religious in methods of teaching the visually handicapped. One scholarship was established at Marquette University; nine were awarded to various institutions in Canada.

**The Cardinal Gibbons Medal goes to Bishop Sheen** this year. The medal, which is awarded by the Alumni Association of The Catholic University of America, will be presented to the famed national director of the Society for the Propagation of the Faith and auxiliary bishop of New York at the national reunion of the alumni at the Hotel Statler in New York City, Sunday, November 8.

Bishop Sheen is the first alumnus of The Catholic University to receive the medal, which was established in 1947 to perpetuate the memory of the late James Cardinal Gibbons. The medal is given in recognition of "distinguished and meritorius services to the Roman Catholic Church, the United States, or The Catholic University." Previous winners of the medal are Dr. Carlton J. H. Hayes, former U. S. Ambassador to Spain and distinguished Catholic historian; General Carlos P. Romulo, chief of the Philippine mission to the United Nations; and the late Fulton Oursler, Catholic author and writer.

**Georgetown University Medical Center** has been given the manuscripts and experimental data of Dr. Alexis Carrel, famous heart surgeon and scientist who died in 1944. Dr. Carrel won a Nobel Prize in 1912 for his work in suturing blood vessels and was named a member of the Pontifical Academy of Science in 1936. While the scientist had lapsed in the practice of his faith, he was reported to have received the last rites two weeks before his death. His papers were given to Georgetown by his widow. The gift includes unfinished manuscripts, published works, letters, biological specimens, and part of Dr. Carrel's reference library—amounting to about sixty cases of papers in all.

**Providence College School of Adult Education** will offer thirty-three courses in the fall term. Nine of the courses will be in the field of teacher education. Classes meet once a week in the late afternoon and evening. Among other new courses, will be one in Gaelic by Dr. Henry F. Nugent.

**To meet the need for elementary school teachers**, Rosemont College, Rosemont, Pennsylvania, is inaugurating two programs this fall. A four-year program leading to the degree of bachelor of arts with a major in elementary education is being offered to full-time students. The second program is for teachers, both religious and lay, already in the schools; it is conducted in the late afternoon and on Saturday morning. Courses of the latter program are designed particularly for experienced teachers who have had little formal training in elementary school work. All courses in both programs have been approved by the Pennsylvania State Department of Education and will be accepted in fulfillment of state teacher certificate requirements. These Rosemont programs should prove of great help to Catholic schools in the Philadelphia area where a policy of one lay teacher with every seven religious is being put into practice.

**Problems of civilian higher education for military personnel** will be studied by a committee appointed recently by the American Council on Education. The committee will consider problems arising from the wide-spread program, both in this country and abroad, through which colleges and universities are offering off-duty courses to members of the Armed Forces. A conference held by the Council some time ago recommended that such a committee be established "to examine carefully and objectively those problems relating to the maintenance of acceptable academic practices and standards in programs developed co-operatively with military authorities, and to co-operate with the several regional associations in providing reasonable assurance that the interests of individuals seeking education, the interest of national security, and the interests of the participating educational institutions shall be protected, furthered, and preserved." Residence requirements for degrees, transfer of academic credit, and counseling procedures are among the subjects to be considered. Chairman of the committee is J. D. Williams, chancellor of the University of Mississippi.

Last June, the Council published the report of its Commission on Accreditation of Service Experiences, entitled *Accrediting Policies of Institutions of Higher Education for the Evaluation of Educational Experiences of Military Personnel*, in which the policies of 1,511 institutions are reported in detail.

## SECONDARY EDUCATION NOTES

**Archbishop Prendergast High School** is the name of the newest link in Philadelphia's chain of diocesan high schools. Located in Drexel Hill, a Philadelphia suburb, the school is for boys and will be taught by the Augustinian Fathers. The new school takes over buildings and a thirty-five acre campus which, up to now, were occupied by St. Vincent's Home, a diocesan institution for orphan girls, whose construction began in 1917, one year before the death of Archbishop Prendergast, third Archbishop of Philadelphia. Completely renovated and adapted to modern secondary school standards, the new school is expected to enroll 2,500 boys, though only four hundred will be admitted this year. One of the unusual features of the school is that it has its own spacious swimming pool.

**A new million-dollar building** which will house Villa Maria Academy, Erie, Pennsylvania, was dedicated by Bishop John Mark Cannon of Erie on September 23. The academy with its thirty classrooms and laboratories will accommodate 750 girls. Two entire wings of the building are devoted to domestic science instruction and business education. The school is operated by the Sisters of Saint Joseph.

**For students preparing to teach business education** in secondary schools, DePaul University, Chicago, is offering this fall two new programs leading to the degree of bachelor of science in business education. The first of these programs combines a major in accounting with the required courses in secretarial science and in professional education. It qualifies its graduates for teaching accounting in the secondary schools of Illinois and of Chicago. The other program leads to a teacher certificate in general business training and in stenography. The curriculum meets all requirements of Illinois and of Chicago for the teaching of stenography, typing, and general business courses.

Also of interest to secondary school teachers are DePaul's three new master's degree programs in the teaching of biology, chemistry, and physics. These graduate studies in the evening division emphasize teaching techniques in the sciences as well



as experimental and demonstrational work at the secondary school level.

**Early School Leavers in Kentucky** is the title of the June, 1953, issue of the Bulletin of the Bureau of School Service of the College of Education of the University of Kentucky. Though this study is confined to the State of Kentucky, it is worth reading by secondary school principals in all parts of the country. Besides data on the school-leaver problem in Kentucky public schools, the report contains a good description of procedure in making a study of this kind and a fine review of recent literature on the topic.

Some of the interesting findings of this study are: (1) Many pupils who withdraw from secondary schools prior to graduation experience frequent grade failure and retention in the elementary school. (2) There is a regression in scholarship evidenced by early school leavers as they progress from the elementary to junior to senior high school. (3) Failure or lack of opportunity to participate in extra-curricular activities seems to be a definite characteristic which may be observed in recognizing those pupils vulnerable to early school leaving. (4) There is no evidence that any relationship exists between the number of children in the family and the probability of one of the youth leaving secondary school before graduation. (5) Early school leavers have very few, if any, transfers from school to school. (6) Preference for work was given as the primary reason for leaving secondary school before graduation by the greatest number of youth included in the study. (7) Over half of all reasons for leaving school were concerned with the school. (8) Most of the youth leaving school withdrew without consulting any of the personnel connected with the school.

**Curriculum problems and their solutions** are discussed quite thoroughly by the writers of the Fifty-Second Yearbook of the National Society for the Study of Education, Part I, entitled *Adapting the Secondary School Program to the Needs of Youth* (Chicago: University of Chicago Press, 1953). Their emphasis is on how to find the needs of youth and how to translate these needs into materials which teachers and pupils can deal with in the school.

## ELEMENTARY EDUCATION NOTES

**Teachers' professional beliefs and their classroom practices** reveal a startling disharmony. This fact was highlighted by D. Hollis Caswell and J. Murray Lee of State Teachers College of Washington after a study (described in the September, 1953, issue of the *Journal of Educational Research*) of the stated educational beliefs of 119 elementary school teachers as contrasted with their classroom practices.

A fifty-item check list of educational beliefs based on four fundamental principles of learning, and a scale devised to evaluate classroom practices as reflected in learning situations were administered to the teachers participating in the investigation. Seventy-five per cent of the teachers accepted 80 per cent of the beliefs presented in the check list. An analysis of the scores on the check list in relation to age, training, experience, grade level taught, and tenure failed to reveal any correlation between any of these factors and the acceptance of stated beliefs.

On the evaluation scale for classroom practices, 75 per cent of the teachers scored only twenty points or less whereas the maximum attainable score was fifty. The correlation between the belief scores and the evaluation scores was so low that it indicated virtually no relationship. In conclusion, the investigators point out that the problem of educational lag is a serious one. Teachers in general have little real understanding of the basic principles of child growth and development, while the provision for individual differences in most classrooms is very limited.

**Results of research in reading are available** in a thirty-two page booklet, "Teaching Reading," by Arthur I. Gates. This pamphlet is the first of a new series, entitled *What Research Says to the Teacher*, published by the NEA. The primary purpose of the series is to bring to the teacher the gist of educational research in clear language related to instructional problems. Two other issues dealing with arithmetic and spelling are scheduled for future release.

**Televiewing by children is on the increase**, according to a report given by Paul Witty of Northwestern University at a sectional meeting of the Reading and Language Arts Conference in Evanston, Illinois, last August. Summarizing the facts compiled during his fourth annual survey of children's television habits, Witty stated that elementary pupils spend an average of more than twenty-two hours a week watching television—an increase of more than an hour a week since 1950. For high school students, the average increased from fourteen to seventeen hours a week. Time spent by teachers in viewing television jumped from nine hours in 1950 to twelve hours in 1952.

"Excessive viewing of television seems to be associated with somewhat lower academic attainment," declared Witty. Data from his study reveal that the amount of time devoted to television programs by pupils in the fourth of the represented school population which was lowest in educational attainment was twenty-six hours in contrast to the twenty hours reported by pupils in the upper fourth.

With a view to mitigating the problems raised by increased televiewing by children of school age, Witty recommended that parents and teachers (1) attempt to provide pupils with ample opportunities for varied play activities and creative pursuits; (2) become acquainted with children's habits relative to television, movies, radio, and comic books and offer guidance in choosing better materials; (3) organize a school council to suggest effective ways of budgeting time and to establish criteria for selecting television programs; (4) lead children to evaluate the worth of television and radio programs, movies, and comic books; and (5) discuss interesting books with children and try to relate favorite television programs to good reading.

**Skills required to read science materials differ** from those demanded for the interpretation of reading matter in history, mathematics, or other content areas. An investigation on the nature of reading skills, reported in the *Journal of Educational Psychology* (March, 1953), yielded data which tend to support the hypothesis that reading of the kind employed in Grades 4, 5, and 6 to solve problems in science has a large factor in common with mental ability and general achievement as these are

commonly measured and yet is somewhat unique in a manner which cannot be accounted for by these generalized factors. It would seem that reading ability differentiates beyond the primary grades to somewhat specific abilities to read different kinds of material for different purposes.

**Half of all children with cerebral palsy are educable.** Dr. Harold V. Bice, psychologist of Trenton, New Jersey, who made this statement at a session of the American Psychological Association's 61st annual convention in Cleveland last September thereby indirectly leveled a rebuke at the many educators who worship the term "IQ" to the detriment of the cerebral palsied. He contends that a cerebral palsied child may score low on an IQ test and still have normal abilities in most fields. Many children afflicted with this brain injury are labeled for life as "low IQ's" because the ordinary psychological tests cannot validly test their mental abilities. According to Bice, about 15 per cent of these children are not testable by any of the battery of psychological and personality tests thus far devised. He and other advise using common sense measurements of what such children can do in place of the objective tests.

The psychologist maintains that the brain-injured child must not be treated as if his crippling, permanent injury means that he is doomed to a useless life. One out of four cerebral palsied children will finish high school or advance to even higher education. One will not be able to enter even the elementary school; one will reach the third grade level, and one the eighth. About one-half of the cerebral palsied will be able to engage in useful work of one kind or another in later life.

**Happy medium between "progressive" and traditional education** should be the goal of elementary educators, declared the Mid-Century Committee on Outcomes of Elementary Education after its two-year reappraisal of the objectives of elementary education. The report of this Committee, consisting of thirty-two outstanding educators, underscored again and again the need for skills in writing, reading, and arithmetic, and for factual knowledge in geography, history, government, science, hygiene, and other fundamentals. Important too, according to these educators, is the fact that children must see and feel the

need for learning. The Committee also maintains that children really want to learn but that the threat of failure neither makes them work harder nor achieve more.

In its report, entitled *Elementary School Objectives*, the Committee has set goals of knowledges, skills, and attitudes for children at the third, sixth and ninth grade levels in both precise subject fields and in broad areas. Since, however, committee members believe that the same learning goals cannot be set for all pupils, they refrain from being too specific in assigning the development of these knowledges, skills, and abilities to each definite grade level.

The two-year study was supported by the Russell Sage Foundation in co-operation with the Education Testing Service at Princeton, the U.S. Office of Education, and the Department of Elementary School Principals of the NEA.

**Campaign to ban the black chalkboard** from the elementary and high schools of Great Britain has been launched by the Education Ministry which proposes to substitute chalkboards of yellow, green, blue, maroon, or various shades of these colors. However, in an editorial congratulating the Ministry on this reform, the *London Times* commented, "What is the good of having a bright blue board if the pedagogue who uses it and who, in almost every case, is a larger and more conspicuous object than the board itself, continues to be enveloped in a long black gown?" One-fourth of the 230,000 teachers in British state schools wear black gowns as a symbol of higher education degrees.

**Perplexity descended upon California tax collectors** after the Alameda County Court's decision, in August, holding "Proposition Three," which exempted non-profit schools from property taxes, unconstitutional, and Deputy State Attorney General Clarence Linn, who participated in the trial of the case, and others expressed the opinion that the court ruling applied only to Alameda County, not to other counties in the state. According to reports, the secretary of the State Board of Equalization has advised counties, other than Alameda, to exempt the schools, pending a decision by the California Supreme Court.



## NEWS FROM THE FIELD

School enrollment will be higher this year than ever before, according to U. S. Office of Education estimates released in August.

OFFICE OF EDUCATION ESTIMATES OF ENROLLMENTS FOR  
1953-54 AS COMPARED WITH THOSE FOR 1952-53

School	Year	
	1953-54	1952-53
<b>Elementary Schools (including kindergartens)</b>		
Public .....	23,369,000	22,039,000
Private and Parochial .....	3,417,000	3,173,000
Residential schools for exceptional children .....	65,000	61,200
Model and practice schools in teacher training institutions .....	43,600	40,900
Federal schools for Indians .....	36,700	34,600
Total elementary .....	26,931,300	25,348,700
<b>Secondary Schools</b>		
Public .....	6,421,000	6,197,000
Private and Parochial .....	818,000	771,000
Residential schools for exceptional children .....	11,100	10,600
Model and practice schools in teacher training institutions and preparatory departments of colleges ..	44,800	42,600
Federal schools for Indians .....	7,500	7,200
Total secondary .....	7,302,400	7,028,400
<b>Higher Education</b>		
Universities, colleges, professional schools, including junior colleges and normal schools ....	2,500,000	2,400,000
Total higher education .....	2,500,000	2,400,000
<b>Other Schools</b>		
Private commercial schools .....	131,000	131,000
Nurse training schools (not affiliated with colleges and universities) .....	85,000	85,000
Total other schools .....	216,000	216,000
Grand totals .....	36,949,700	34,993,100

The estimates presented above include enrollments for the entire school or college year; they are not restricted to September enrollments alone. The total estimated population of continental United States (including Armed Forces overseas), as of August 11, 1953, was 160,000,000. The total estimated 1953-54 school enrollments include 23.1 per cent of this population.

An NCWC News Service release of August 31 puts the estimated 1953-54 enrollment of Catholic elementary and secondary schools at 3,811,500, which figure was arrived at by simply taking 90 per cent of the total of 4,235,000 pupils in all private and parochial elementary and secondary schools, as given in the U.S. Office of Education estimates. Of the 3,811,500 Catholic school pupils, 3,075,300 will be in the elementary schools and 736,200 in the high schools. If Catholic schools enroll these numbers of pupils this year, it will mean an increase of almost 500,000 pupils in two years. Kenedy's *Official Catholic Directory* placed combined Catholic elementary and secondary school enrollment at 3,335,347 in 1951-52 and at 3,506,500 in 1952-53. Last year's enrollment in Catholic elementary and secondary schools was 171,253 more than that of the previous year; according to Office of Education and NCWC estimates, this year's enrollment will exceed last year's by some 305,000 pupils.

Other facts and figures revealed in the U. S. Office of Education report are: (1) This fall the United States will be short 345,000 public elementary and secondary school classrooms. (2) Increased enrollments, building deterioration, and obsolescence will create the need for an additional 425,000 classrooms and related facilities by 1960. (3) The total national capital investment in elementary and secondary school plants is estimated at \$16,000,000,000 for public schools, and more than \$1,500,000,000 for private schools. The nation's capital investment in college and university plants is estimated at \$6,500,000,000. (4) The number of persons being prepared as teachers is inadequate to meet teacher needs in the United States. Some 45,700 qualified graduates for the elementary field came out of the colleges this year. Since there is a need for 118,000 public elementary school teachers, the net shortage of qualified elementary school teachers this September was about 72,000. This shortage can be overcome only by further overcrowding, or by recruiting into the elementary schools teachers whose qualifications fall short of desirable standards. (5) More than 8,000,000 public elementary and secondary school pupils go to school daily by bus. Their 115,000 buses, 15,000 station wagons, and other types of transportation form the largest fleet of passenger-carrying vehicles in the world. The public expenditure

for this service in 1953-54 will be more than a quarter billion dollars. (6) Catholic and other private schools this year will be educating about 12 per cent of the nation's elementary school children and about 5.5 per cent of its secondary school youth. (7) By 1960 it is estimated that there will be ten million more pupils and students in the nation's schools and colleges, both public and private, than there were last spring.

Actual public school enrollments for 1949-50 and 1950-51, and Office of Education estimates for 1951-52 through 1959-60 are given in the following table.

ENROLLMENTS IN PUBLIC SCHOOLS (1950-60)

School Year	Total Enrollment		Elementary		Secondary	
	Number	Increase over Preceding Year	Number	Increase over Preceding Year	Number	Increase over Preceding Year
1949-50	25,111,000		19,405,000		5,707,000	
1950-51	25,706,000	595,000	19,900,000	495,000	5,806,000	99,000
1951-52	26,748,000	1,042,000	20,765,000	865,000	5,983,000	177,000
1952-53	28,236,000	1,488,000	22,039,000	1,274,000	6,197,000	214,000
1953-54	29,790,000	1,554,000	23,369,000	1,330,000	6,421,000	224,000
1954-55	31,259,000	1,469,000	24,643,000	1,274,000	6,616,000	195,000
1955-56	32,562,000	1,303,000	25,717,000	1,074,000	6,845,000	229,000
1956-57	33,657,000	1,095,000	26,584,000	867,000	7,073,000	228,000
1957-58	34,805,000	1,148,000	27,368,000	784,000	7,437,000	364,000
1958-59	35,821,000	1,016,000	27,736,000	368,000	8,085,000	648,000
1959-60	36,758,000	937,000	28,217,000	481,000	8,541,000	456,000

**Religious instruction in the public schools** has the approval of a substantial majority of American women, according to the results of a poll conducted by the *Woman's Home Companion* and published in the September issue of that magazine. Catholic readers approved public school religious instruction by 68 per cent; Protestants by 63 per cent; while Jews expressed disapproval by more than two to one. More than half of all the women questioned thought that their children were not getting a good religious education. Sixty-six per cent asked that the public schools help by teaching religion, and 57 per cent wanted the clergy to do this teaching in the public schools. Asked to comment on the poll results, a Protestant minister and a Jewish rabbi made pleas for "separation of church and state" and cautioned against using the public schools for "indoctrination in

any particular creed." But Catholic Bishop Edwin V O'Hara of Kansas City, Episcopal Chairman of the Confraternity of Christian Doctrine, commented that "religious education that doesn't introduce children to God as their Creator, their Judge and their Redeemer is no education" He called the released time system a "good device." "But it is inadequate when only the tag end of the day or week is put at the disposal of religion. Religious education deserves the best hour of the day. . . . The grotesque spectacle of parents, hat in hand, asking the State to assign a wee hour at the end of the week for religion is a sad spectacle."

According to another religious education poll published in the September issue of *The Catholic Digest*, 98 per cent of the American people want their children to receive religious instruction. Eighty per cent of all Americans, according to the *Digest's* estimate, think that their religious education was satisfactory. Catholics—86 per cent of them—found their religious training most satisfactory with three out of four coming out in strong approval of parochial school training. Protestants expressed slightly less approval of their religious training—Episcopalians, 84 per cent; Methodists and Presbyterians, 79 per cent; Baptists, 74 per cent; etc.—but showed an overwhelming preference for Sunday school instruction by 92 per cent. The Jews, least content with their religious education with 70 per cent considering it satisfactory, were 49 per cent in favor of Sunday school, 34 per cent for instruction at home, and 40 per cent for religious or parochial school education.

The *Companion's* poll showed that 57 per cent of Catholics were satisfied with the religious instruction received by their children while only 46 per cent of Protestants were satisfied. A majority of Jewish readers approved of the present-day religious training.

"Teaching about Religion" will be emphasized in a \$60,000 project of the American Association of Colleges for Teacher Education. Financed by a grant of the Danforth Foundation of St. Louis, the two-year project is designed to develop "religious literacy" among prospective teachers.

## BOOK REVIEWS

THE STORY OF OUR NATION by Sister Mary Celeste (revised by Sister Marie Therese Martin, R.S.M.). New York: Macmillan Co., 1953. Pp. ix + 709. \$3.28.

"Progressive" is a colorful word much in vogue in describing the pattern of the present-century American way of life. In the Catholic educational system this term connotes genuine progress. With its roots deeply planted in the rich soil of the traditional past, but with feelers vitalized by the warm light of Faith ever sensitive to new developments, the Catholic educational system welcomes, as do all phases of Catholic culture, any new ideas that have a sound philosophical basis. The type of Catholic textbook published during the past decade bears witness to this fact. One of the recent publications in the field of elementary education, a revised edition of an older text, *The American Nation*, by Sister Celeste, illustrates what is being done to make the teaching of American history a more potent factor in developing a well-informed citizen in the upper elementary grades.

The arrangement of the subject matter in this text is a combination of the chronological and the unit patterns. The sentence structure is suitable for such grades — short, vivid, with simple vocabulary. The units are introduced by a few short, thought-provoking questions and followed by a wealth of material: an outline of the unit, lists of classified readings, poems, pictures, and songs pertaining to the material covered in the unit. Throughout the various chapters a stanza of a spirited poem is often introduced to give life and vigor to the events related.

The format of the text is attractive as to binding, size of book, type, and width of margins. The illustrations are outstanding: a sufficient number of clear-cut, specific maps in black and white, in either full or three-fourth page length are used throughout the text. A fine assortment of sketches, showing the characteristic features in the development of America through the different stages, gives to the book a meaningful as well as an attractive element.

The outstanding features of this book which make it a desir-



able text in American history for the upper grades of the elementary school are: its Catholic viewpoint, clear-cut presentation of material, fine illustrations, and accompanying notebook. The suggestions and helps offered for integrating the literature, art, music, of America with the political, economic, social, and religious development facilitate the work of the teacher in his endeavor to educate the whole man, the young American citizen of the twentieth century.

SISTER M. ROBERT, O.S.F.

Mount St. Clare College,  
Clinton, Iowa



IMPROVING INSTRUCTION THROUGH SUPERVISION by Thomas H. Briggs and Joseph Justman. New York: Macmillan Co., 1952. Pp. vi + 523. \$5.00.

This book, a revision of *Improving Instruction* by Briggs, does not deviate essentially from the original. The basic ideas regarding supervision retain their prominence but new applications of these fundamental principles are added. The supervisor is still pictured as a leader, and sufficient emphasis is given to the importance of knowing how to work with people and through people in improving instruction.

The book is divided into three parts: Part I deals with principles of supervision; Part II treats of planning, organizing, and evaluating the supervisory program; and Part III discusses the various methods of supervision. New material is added, in particular, in the second part of the book. The scope of supervision is expanded in this revision. It includes supervision on the elementary level as well as on the secondary.

The book should be employed by supervisors as a guide to adequate knowledge in an ever-expanding field in modern education and to evaluate their own supervisory techniques. Of particular value to supervisors is the fact that the authors give so many practical applications of the principles of supervision.

Many interesting and valuable features are found in this book: (1) the organization of material facilitates reading and comprehension; (2) the exercises at the end of each chapter are helpful in stimulating discussion; (3) the selected bibliography consists mainly of recent periodical literature dealing with research

that has been done in appraising supervision, and with techniques that have been tried in various situations; (4) several tables depict the extent to which the various supervisory activities are being used.

There is a mechanical error on p. 261 in which the fifth line of the last paragraph is out of place; consequently impairing the thought of the preceding lines.

SISTER M. BRIDEEN, O.S.F.

Holy Family College,  
Manitowoc, Wisconsin.



ELEMENTARY SCHOOL OBJECTIVES, A Report Prepared for the Mid-Century Committee on Outcomes in Elementary Education by Nolan C. Kearney. New York: Russell Sage Foundation, 1953. Pp. 189. \$3.00.

The objective in view in writing this book is praiseworthy and its attainment is much needed. It is to present an analysis of the objectives and goals of elementary education in a scientific manner and yet in a way that can be easily comprehended by the layman. As the author states in the preface, "If education is to carry out the purposes set for it by our society, some means must be sought by which professional educators can break common bread with sincere and intelligent laymen."

While such an aim is laudable, it means to this reviewer that it has not been attained in this work. The "jargon" of the professional educator intrudes itself into the work to such an extent that it is difficult reading even for one familiar with the study of education. Also, much of the book concerns itself with conclusions from the very controversial field of child psychology. This field is quite foreign to the average layman.

Disregarding the stated aim, the book as a work in professional education is excellent. While not all educators will agree with the child psychology propounded, there is much of interest and of value for any sincere student. In the section on implications for educational practice, it is encouraging to note the insistence on building the curriculum on the nature of the child, without, however, going to the extremes of ultra-progressivism. From the religious point of view, the goals recommended in this study need only the enlightenment of supernatural truth to be

entirely valid and fully directed to the good of the child and the welfare of the nation.

O'NEIL C. D'AMOUR

Escanaba, Michigan.



THE DEVELOPMENT OF ECONOMIC THOUGHT: GREAT ECONOMISTS IN PERSPECTIVE by Henry William Spiegel (ed.). New York: John Wiley and Sons, Inc., 1952. Pp. xii + 811. \$6.50.

Although this is an age when publishers delight in collecting prospectively durable but generally unrelated articles on economics and publishing them as books of readings for the convenience of bewildered undergraduates, this collection represents a great deal more than that. It is a careful selection of evaluations of the life and work of great economists by other great economists, so chosen, as Professor Kenneth Boulding notes in the foreword, as to bring out "the intimate and organic nature of economic thought."

The book embraces six phases of economic thought beginning with *The Dawn of Economic Science* and ending with *The Growth of Modern Economics*, with contemporary or more recent economists evaluating the work of the major economists belonging to each phase. Thus the first essay in the section entitled *The Classical School* is a study of Adam Smith's theory of value and distribution by Professor (now Senator) Paul Douglas; while the last is an evaluation of Jean Baptiste Say by his contemporary, Frederic List.

There is a great deal of variety among the essays. While most of them treat individual economists, five describe schools of thought (e.g., Marx on the Physiocrats). Some are evaluations by writers of the work of the master at whose feet they sat; one is by a son (J. M. Clark) about his father (J. B. Clark). Some economists appear in the volume as both subject and author (e.g., Keynes); some rate evaluations by more than one of their peers (e.g., Ricardo); and a few of the articles could be considered classics (e.g., Aristotle on Plato, or Veblen on Marx).

Three of the appraisals are here published for the first time, while a few are elaborations of previously published essays. Several of the essays were translated by the editor and appear in English for the first time. Each essay is prefaced by a bi-

ographical note on the subject of the essay and on the author. There is also a comprehensive index.

The compilation is the work of a full professor of economics at The Catholic University of America. It should be a valuable teaching aid when used in conjunction with a standard text covering the history of economic thought.

MARTIN E. SCHIRBER, O.S.B.

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Collegeville, Minn.



THE CHURCH'S YEAR OF GRACE, Vol. II, From Septuagesima to Holy Saturday, by Pius Parsch. Collegeville, Minn.: Liturgical Press, 1953. Pp. 410. \$3.00.

It would seem an impertinence to do more than simply call attention with joy to the publication of any work of Pius Parsch. Neither Father Parsch nor his writings need any introduction. English readers are well acquainted with his now almost classical book, *The Liturgy of the Mass*. The summary of this work in brochure form has had a wide circulation. His more recently translated commentary on the Breviary and the small book of parochial instructions, *Know and Live the Mass*, have enhanced his reputation for clarity, unction, and simplicity, if that is possible. His contributions to liturgical publications are known and appreciated.

At Klosterneuberg in Austria, Father Parsch has been a veritable center and powerhouse of the liturgical renaissance. His work on the Liturgical Year, *Das Jahr des Heiles*, is the fruit of several decades of historical labor, meditation, insights, and actual experience in teaching and preaching. Its long-awaited appearance in English translation is indeed an event for all who desire a more perfect understanding and share in the life of the Church.

The volume at hand is the second of five, covering both the dominical and sanctoral cycles. The volume is handsomely got out, in small convenient format, with sturdy paper cover to keep down the price. The translated text is, for the most part, well done, solid, and pleasant to read. Any detailed critique or evaluation of this English version must await the appearance of the other four volumes. But an incredible thing that cannot

pass without notice here is that the commentary for Holy Saturday makes no mention of the restored Vigil Liturgy. In a book of such quality, three years after the Vigil's appearance, to have not even a footnote by the translator mentioning it is unpardonable. One misses, too, any mention of the liturgical rank of each feast; and even in such a book intended for popular consumption, it would not have been pedantic to indicate which edition of the original German work had been used by the translators. But these are details. A rich and abundant spiritual feast awaits anyone who will turn to this book each day in preparation for Holy Mass.

ROBERT F. LECHNER, C.P.P.S.

St. Joseph's College,  
Collegeville, Indiana.



THE LIGHT OF THE WORLD, Vol. II, by Rt. Rev. Benedict Baur, O.S.B. St. Louis: B. Herder Book Co., 1953. Pp. 463. \$7.00.

The crux of the liturgical year lies in the season after Pentecost. This is true for both the soul that lives the season and the author who writes about it. The season begins with enthusiasm, but its sameness all too easily begets monotony and perhaps boredom. At any rate the way is long; and one recalls that even the great Abbot Guéranger left the composition of this season to one of his disciples. It is, therefore, a warm tribute to this second and final volume of Abbot Benedict Baur on the liturgical year to say that it passes with eminent success the test of the season from Pentecost to Advent.

*The Light of the World*, as some readers already know from their use of the first volume, is in the main a series of meditations on the Sunday Mass texts, with a meditation drawn from the Sunday Mass for each day of the succeeding week. On Sunday the meditation is preceded by a brief explanation of the text of the Mass. There are also meditations for "special feasts": in this volume, a number of feasts of Our Lord and Our Blessed Lady, plus the feast of Sts. Peter and Paul, All Saints, All Souls' Day, and the dedication of a church. As a means of penetrating and participating in the mysteries of the Church year, this set promises to take a place alongside Guéranger and Parsch. Guéranger has his own riches and will continue to edify. Parsch,



being concerned with an exegesis and interpretation of the Mass texts, will appeal more readily to one just getting acquainted with the liturgy. Abbot Baur is more intent upon leading us to a deeper penetration and more profound participation in the Mass. As testimony to his success it is sufficient to note that although first published in Germany in 1937, the work had reached its seventh edition (which alone numbered ten-thousand copies), in 1949-50.

The work is by a professional theologian perfectly at home with the mysteries of faith. Hence the substance of the thoughts is sure and sound, a delight to piety which seeks to ground itself on solid doctrine. More important, or at least more unusual, the work is by a man of eminent piety and experience. He lives the liturgy before our eyes and invites us to join him. His experience gives his work a powerful integration of the elements of liturgy, objective and subjective. He is too wise to carry on a polemic against modern devotion to the Sacred Heart, for instance, or to quarrel with the schools of meditation, and leaves his readers to adopt the Ignatian or Sulpician method or the simple prayer suggested by his own line of thought. The problem of the relation of the temporal and sanctoral cycles is less acute for any Benedictine since the reform of their calendar; so it is not surprising to note its absence here. But it would be less acute for us of the Roman usage if we were to take the Abbot's lead and link up the two cycles only when the union is obvious (e.g. pp. 59, 80, 423, 435), and forget the problem when the connection would be forced. The movement of his thought is confident and contemplative. There is a refreshing repetition of the same themes, which under his pen do not become worn or forced. The affections are exalted and spontaneous, woven together naturally with the thoughts. The work will be a lesson in prayer for beginners because it is a gentle urging toward sustained thought and affections, a reassuring support for the prayer of those advancing, and an example in its serenity, optimism, and charity of the integral or perfect soul.

Perhaps the most important function of this work will be to correct a certain tendency in the liturgical revival. Since the turn of the century much has already been done to emphasize the pedagogical, historical and artistic aspects of the liturgy.

But there is danger in all this. We can make the Mass of the Catechumens infringe upon the Mass of the Faithful. History can obscure the actuality of the Sacrifice. Art can engage us on the level of externals only. That which is most important, as Gaston Morin has said, is the great sacred action, the sense of mystery, the presence of Christ. The offertory procession easily becomes a moralizing. It is not enough to make the faithful make their sacrifices at Mass. They must be made to recognize the sacrifice of Christ as founding, producing, enveloping their own sacrifice. They must be conscious of their participation in the Mass, but not as something primary. First of all comes an awareness of the presence of Christ and His redemptive action in the Mass. Abbot Baur has a way of bringing this home. "The liturgy," he says, "keeps itself generally more in the line of affective prayer than in meditative understanding. For the liturgy is in the first place neither doctrine, nor teaching, nor science, but action: the life of Our Lord, who continues to live, to pray, to fight and to triumph in His Mystical Body . . . who draws all His members to Himself and lifts them into His own prayer and sacrifice." Faith in these truths needs to be nourished before the liturgical movement bears its real fruits.

GEORGE J. LUBELEY, C.P.P.S.

St. Joseph's College,  
Collegeville, Indiana.



THE HOLY TRINITY BOOK OF PRAYERS by John K. Ryan. New York: P. J. Kenedy and Sons, 1952. Pp. xvi + 304. \$3.00 to \$5.50.

This "Spiritual Treasury Derived from all the World's Liturgies," effectively illustrated by Sr. Mary of the Compassion, O.P., earns for itself a fourfold recommendation. The primary excellence of the work rests upon its sources: ancient sacramentaries, Eastern liturgies, writings of the Saints and the Church's official books (Roman Missal, Roman Breviary, and the *Raccolta*). Extracts chosen constitute a compendium suited particularly to communal worship in seminaries and in novitiates and for individual use by the clergy, religious, and devout lay people. The collection accommodates itself most satisfactorily

to private devotional practices for the ever increasing number among the laity who are becoming more intelligent about and more partial to liturgical prayer. The prayers chosen, designed to condition the subject to an awareness of and a communion with the Triune God in all the circumstances proper to his life are, with few exceptions, relevant either directly or indirectly to the Holy Sacrifice of the Mass. The inclusion of prayers from ancient sacramentaries and from Eastern liturgies is significant for two reasons. The former not only acquaint us with beautiful prayers compiled by our hierarchical predecessors, but also stimulate us to further inquiry into those spiritual treasures. The latter emphasize the universality of the Catholic communion and direct attention especially to the appeal of Marian devotion among our Eastern brethren.

This work, planned with care and executed accurately, is well suited to the groups for whom it was meant primarily: clergy, religious, and devout lay people. We suggest that, in addition, the collection would be most useful for converts as a manual which would acquaint them with the basic liturgical devotions. For zealous lay people who aim to be vital members of the Mystical Body, the Holy Sacrifice of the Mass is the central act of worship. Prayers contained herein offer sound material to such for meditative preparation for the Eucharistic celebration of the major feasts of the liturgical year.

The author places the section, "Prayers for a Holy Life," fittingly introduced by Aquinas's beautiful prayer, quite near the end of the work. We would have put this at the very beginning.

SISTER MARY ALETHEA.

College of Mount Saint Vincent,  
Mt. St. Vincent-on-Hudson, N. Y.

• • •

Construction of new private school buildings continued its record-breaking pace during August, reaching a new monthly peak of \$38,000,000, according to the U. S. Department of Commerce.

## BOOKS RECEIVED

### Educational

Horkheimer, Patricia A., and others. *Elementary Teachers Guide to Free Curriculum Materials*. Tenth Edition. Randolph, Wis.: Educators Progress Service. Pp. 334. \$4.50.

Howes, Raymond F. (ed.). *Toward Unity in Educational Policy*. Washington, D.C.: American Council on Education. Pp. 223. \$1.75.

Martin, W. Edgar. *Basic Body Measurements of School Age Children*. A Handbook for School Officials, Architects and Design Engineers in Planning School Buildings, Furniture and Equipment. Washington, D.C.: U.S. Department of Health, Education and Welfare, Office of Education. Pp. 74.

Rosalia, M.H.S.H., Sister M. *Religious Vacation School Manual*. Grades I-III. For teachers of children attending public schools. Paterson, N.J.: Confraternity Publications. Pp. 113. \$0.50.

Stendler, Celia Burns, and Martin, William E. *Intergroup Education in Kindergarten-Primary Grades*. New York: Macmillan Co. Pp. 146. \$2.50.

### Textbooks

Cavanagh, John R., and McGoldrick, James B. *Fundamental Psychiatry*. Milwaukee: Bruce Publishing Co. Pp. 582. \$5.50.

Eileen, O.P., Sister M., and Rankin, Katherine. *A Book of Gladness*. Faith and Freedom Literary Reader—Grade IV. Pp. 310. \$2.20.

Marcus, Ralph (trans.). *Philo Supplement—Vol. I (Genesis)*. Cambridge, Mass.: Harvard University Press. Pp. 562. \$3.00.

Marcus, Ralph (trans.). *Philo Supplement—Vol. II (Exodus)*. Cambridge, Mass.: Harvard University Press. Pp. 318. \$3.00.

Quasten, Johannes. *Patrology*. Vol. II. Westminster, Md.: Newman Press. Pp. 450. \$5.50.

Rogers, Joseph A. *Integrated Freshman English*. Revised Edition. New York: Rinehart and Co., Inc. Pp. 237. \$2.00.

### General

James, Bruno Scott, (trans.). *St. Bernard of Clairvaux*. Chicago: Henry Regnery Co. Pp. 276. \$3.50.

James, Bruno Scott, (trans.). *The Letters of St. Bernard of Clairvaux*. Chicago: Henry Regnery Co. Pp. 530. \$10.00.

Mauriac, François. *Letters on Art and Literature*. New York: Philosophical Library. Pp. 120.

Muhlen, Norbert. *The Return to Germany*. Chicago: Henry Regnery Co. Pp. 310. \$4.50.

Rodick, Burleigh Cushing. *American Constitutional Custom: A Forgotten Factor in the Founding*. New York: Philosophical Library. Pp. 244. \$4.75.

Shuster, George N. *Cultural Cooperation and the Peace*. Milwaukee: Bruce Publishing Co. Pp. 180. \$2.75.

#### *Pamphlets*

*Confirmation*. Fides Album. Chicago: Fides Publishers Association. Pp. 32. \$0.25.

Hayes, Paul J., and Hayes, Edward J. *The Catholic Church and Race Relations*. New York: America Press. Pp. 24. \$0.15.

Keefe, Jeffrey. *Miracles: Facts or Fantasies*. Paterson, N.J.: St. Anthony's Guild. Pp. 20. \$0.05.

Meyer, Alfred G. *What You Should Know About Communism*. Chicago: Science Research Associates. Pp. 48. \$0.40.

Stoops, Emery and Rosenheim, Lucile. *Planning Your Job Future*. Chicago: Science Research Associates. Pp. 40. \$0.40.

• • •

The American Textbook Publishers Institute reports that textbook sales in 1952 showed an average increase of 12 per cent over those in 1951.

The tenth annual edition of *Elementary Teachers Guide to Free Curriculum Materials* may be obtained from Educators Progress Service, Randolph, Wisconsin, at \$4.50 a copy. Also available at the same source are the thirteenth annual edition of *Educators Guide to Free Films*, at \$6.00, and the fifth annual edition of *Educators Guide to Free Slidefilms*, at \$4.00.

Iowa's public school pupils may be released during regular school hours for religious instruction outside the school, the State Attorney General's office ruled in August.

Speaking before the Anglican Men's Forum, in Canberra, Australia, in August, Professor P. A. Moran, of the Australian National University and a prominent Church of England layman, declared that taxing parents in support of schools to which they cannot conscientiously send their children is unfair.



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## ARE WE REALLY TEACHING RELIGION?

**By F. J. SHEED**

Two summers ago the author spoke to the teaching nuns of Ireland, gathered in Dublin for their annual conference, on the above topic, chosen by them. At the time they liked the talk well enough to make rough copies of it and send them to their friends; by now they must hate the sight of it. One rough copy sent always meant several asked for, two years later this is still going on. For some time the nuns have been pointing out bitterly that the author is a publisher and could perfectly well get the thing printed. That the authors has meantime been getting a steady stream of letters asking for more complete explanations of particular points has no doubt helped him to come round to their point of view. Anyhow, here is the original talk and the most-asked-for elucidations, printed in pamphlet form.

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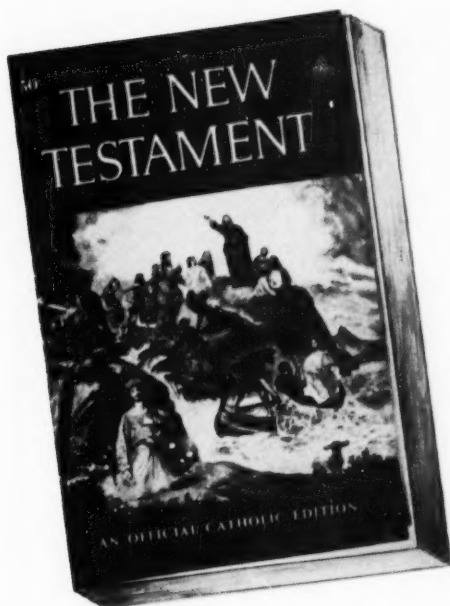
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